

DAVIDS MVSICK:

Or

PSALMES OF THAT
Royall Prophet, once the sweete
Singer of that Israel:

VNFOLDED LOGICALLY, EX-
pounded paraphrastically, and then followeth a
more particular explanation of the words, with
manifold Doctrines and uses briefly ob-
served out of the same.

By R.B. and R.A. Preachers of Gods word in
Somersetshire.

ZACH. 4.10.
Who hath despised the day of small things?

Vt olim quidam, sic & nos.

Scripta tibi lenia haec, & con vulgaria ferdent;
At lenia haec fuerint, si graniora dabis.
Tu, quamvis, subtilia dic, subtilia prome,
Vtilia at nobis planaque scripta placent.

At LONDON
Imprinted by FELIX KYNGSTON.
1616.

3. CIVACI
MAZUM

ТАНТ 50 23М149
150-150-150-150
150-150-150-150

2.3. Y JIADOL-CH. CHOLIN
a few weeks ago but it has not been
this abnormally so recently although some
-do you think this was caused by the
-and will it go away?

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2018-8-27, 10:53:17
E-mail from zhangxiao@ust.hk to zhangxiao@ust.hk
Subject: Re: [UST-HK] [ANNOUNCEMENT] Call for Proposals
for the 2018-19 Academic Year
Dear Dr. Zhang,
I am writing to you in response to your email.
I am currently working on my research project and have
not yet completed it. I would like to know if there is any
possibility for me to submit my proposal for the 2018-19
academic year. I am currently working on my research project
and have not yet completed it. I would like to know if there is any
possibility for me to submit my proposal for the 2018-19
academic year.

A London
Impression of
Kingston
Life



THE EPISTLE TO the Christian Reader.

IT is a straight charge, which that maister giueth to his seruants in deliuering to them his money, *Negotiamini donec veniam,* The consideration whereof as it hath set all Gods seruants formerly on worke, in their times to turne & put forth their talents, that they might giue account with gain: so the great vantage that they haue already gotten, cannot excuse after seruants, in after times from this spirituall traffique: what though their receipts be lesse? yet they carefully imploy what they haue; that their maister also may receive of them an answerable increase.

And this is the cause, why we in like sort, in conscience of this charge, at this time put our one talent into the banke, which we haue heeretofore (for the most part) employed in our priuate Ministry; and would now with the fishers, when fishes waxe scant at the shore, launch a little farther into the deepe; and with the Marchants, thriuing a little at home, aduenture further abroad, to try in other coasts how wee can make our markets. In this our present trauell, wee haue followed the manner of such Traders, making proose with these new wares, what hope there will be of venting abroad

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more of the same kind, which we are very ready to doe, and that with speed, if we may know them for the profit saleable; but if otherwise, as we may saue further labor in this course, so our losse shall not be much by so little: yea heereby we shall gaine somewhat to our selues, enen a comfortable answere to make at that day of account, that whatsoeuer our successe is, yet such haue our endeouours beeene, heereby to doe the best good we can to the Church of God, and with the conscience of this wee haue hardened our foreheads against the many censures of men, and set it as a brazen wall against them; choosing rather to be accounted of such, foolish, vaine glori-ous, affecting bookishnes, or any thing else, as please them in their salt humour to utter, then that not doing the good wee might, our owne consciences should condemne vs, yea, God himselfe, for euill and unprofitable servants.

Now we haue entred vpon the booke of the Psalms, drawn on hitherto by the great variety of documents and instructi-
ons, susable to all estates of men most plentifullly contained
heerein, so that wee may boldly say, there is no condition of a-
way in prosperity or aduersity, peace or warres, health or sick-
nes, inward or outward distresse, with many particular ca-
ses in all these kinds, but he shall finde some Psalmes, which he
may thinke almost to haue beeene composed upon his owne oc-
cation, wherin he may praise God, pray unto him, complaine
and open his particular grices.

And for direction heerein, wee referre thee to the divers
Prefaces both of ancient and late writers, chieftly of Athana-
sius, Basil the great, Augustine and some others, who haue
commended this booke unto vs, as a stورchouse of instrucci-
on, and as an Apothecaries shop richly furnished with all va-
riety of spirituall medicines, by which we may haue remedy a-
gainst all and every our severall diseases and infirmities. And
surely, as when Saul was troubled with an euill spirit, by ad-
uise

THE READER.

nise of his seruants, he sought out one that might play on the Harpe, and they found Dauid the sonne of Ishaï, who plaid with his hand, and Saul was refreshed, and had ease, the euill spirit departing from him : so hath God giuen unto his Church the same Dauid still, euen the sweet singer of Israel, to modulate, as on his harpe, these heauenly ditties, wherunto if we resort, to heare, read, sing and meditate therein, our restlesse perturbations, inordinate affections and passions whatsoeuer, which as so many euill spirits doe vexe vs many times, shall thus depart from vs, and wee shall bee eased and refreshed thereby.

If any say now to vs, that very many haue most profitably spent their travell heerein, making expositions, annotations, glosses, paraphrases, enarrations, yea iust and compleat commentaries already, in which respect what use therefore is there of farther labours, heereby rather to overadden the studious, than to profit them ? We answer, that most true it is, not only for this booke, but all parts almost of holy writ, God (his name be blessed) hath stirred up the harts of many his seruants, to bestow their strength, time, learning and meanes, not onely to profit the present ages wherein they lived, but by their writings also, like carefull Fathers to prouide for posterity. Concerning all which, as Seneca to his Lucilius, veneror in-
Epist.lib.8.epi.
uenta sapientiae, Inuentoresq; adire tanquam mulco-
65.
rum hæreditatem juuat : so doe wee honour their wise in-
ventions, and industrious paines, and praise God for it, that others having laboured we are entred into their labours: sed nobis ista acquisita, nobis laborata sunt. This is no thanks to vs, who haue these as an inheritance already pro-
vided and gotten to our hands. Agamus igitur (saith the
same Author) bonum patrem familias, faciamus am-
pliora quæ accepimus, major ista hæreditas à nobis ad
posteros transcat. Wee shall not proue our selues good bus-

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bands, if having such a rich patrimony left unto vs, we spend
only on the stocke, and seeke not to leau it somewhat aug-
mented to our posterity after vs. May we not say as it there
followeth: Multum adhuc restat operis, multiq; resta-
bit, nec vlli nato post mille secula præcludetur occasio
aliquid adiiciendi? There is yet a great deale of this spiri-
tuall worke unperfected, and so will be left by vs to after-ge-
nerations, neither is it the current of a thousand yeares
(should the world so long endure) which shall prevent the
last man of all occasions to bring something to the perfecting
hereof. Or be it that all things are already found out of the
ancient, in such compleat manner, that they can admit no
additament, hoc tamen semper novum erit, usus, et
Inuentorum ab alijs scientia et dispositio: this shall al-
ways be new and helpfull in all ages, euен the vse, methodi-
call disposition, & fit application thereof to the present times.

And this is that which we haue specially endeavoured v-
to in this busynesse: not so much to trye what wee could say
more, as out of that small treasury that God hath put into our
earthen vessels, to propose what we haue, whether old or new,
in that method and forme, which may be best & most handy
to the readers vse. For this purpose, to the Argument, the vse
of the Psalme, and the resolution thereof prefixed in a table,
we haue subioyned a Paraphrase with the text, and quotati-
on of other Scriptures seruing for the explanation thereof,
noted in the margines: wherein so neere as we could, we haue
endeavoured to expresse the meaning of the holy ghost, with
his owne more plaine phrasēs and speeches in other places; not
so much studying to find out pleasant words, as an upright
writing, euен the words of truth. Also to the explanation
of the words, are annexed the observation of doctrines with
the severall uses, that any one may see from what fountaine
they flow, and how thence derived, And these are briefly set
downe

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downe without any further enlargement, more then the quotations of proofes, out of the holy Scriptures, and that to avoid tediousnesse, because as one saith, *Ingenia non desiderant repletionem veluti vase, sed accendi volunt seu materia, quo vis inueniendi simul cum appetentia veritatis incitetur.* Mens wits do not craue repletion, as vessels, but rather a fit matter to set on worke their owne inuention, and to kindle in them a desire of further searching after the truthe.

Pinede prefat.
in Io.ca.8. sect. 8.

Now for these three first Psalms, of them it may be said, *Psal. 119. 130.* as Dauid elsewhere speaketh of Gods word, that the entrance into the same sheweth light, so these the very entrance to this booke, light and comfort. For whereas Adam dum raparet diuinitatem, perdidit felicitatem, while hee proudly did catch after deity, to be like God in the knowledge of good and euill, lost that felicity wherein he was made: so heere are we directed the meanes, how we may recover the same againe, and this is, rapere sanctitatem ut inueniam felicitatem, even earnestly to seeke to be like God in holiness, and to be partakers of the divine nature, by flying the corruption that is in the world through lust, so shall we indeed find true happines. *Aug. tract. 1. in Psal. 68.* And further, lest the opposition against Christ & his kingdome, and the many enemies that we shall here meet withall, should either suddenly moue vs from all stedfastnes, or draw vs away with the error of the wicked, we may in the second Psalme see Christs kingdome by Gods will and power established, and the enemies confounded; and also in the third, behold the Lords taking part with his, and making theirs his owne quarrell, maintaining his Church against their hostility, defending his seruants against their violence, and in the middest of dangers compassing them with deliverances, that so with confidence, and tranquilly of minde, they can repose themselves vpon his aid, who is the shield of their helpe, and *2. Pet. 1. 4.* *Deut. 33. 29.* the

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the sword of their glory, subdning their enemies. To these, therefore doe we send thee; to finde heere blessednesse against thy miseries, to seeke safeguard against thine aduersaries, to gather comfort against thy sorowes, and to lay thee as it were asleepe in godly security against all terrors and feares.

*Aug.consc.lib.
8.ca.1.*

Mark.4.39.

*Psal.32.8.and
43.3.*

And briefly for all the rest, as Augustine resorted to Simplicianus desiring him, ut proferret sibi conferentii secum æstus suos, quis esset aptus modus ad ambulandum in via Domini; so do you much more resort hither to this booke: by these impart unto God thy troubles, thine anguishes and boyling affections: by these bee will reioyce thy soule: put thy hand in frame, say to thy passions as Christ did to the sea, ~~oīrā mōjūwō~~, cease and bee still, and there will bee tranquillitas magna, a great calme. For the Lords grace shall be with thee, bee will instruct and teach thee the way that thou shalt goe, he will guide thee with his eye, and he will send forth his light and his truth, that bee may lead thee and bring thee into his holy montaine, and to his Tabernacle. As wee hope, so the Lord guide our hearts to the honouring of his name, to the loue of him, and the waiting for of Iesus Christ,
Amen.



THE PSALMES OF DAVID.

The Preface to the Psalms.

His is the title of the whole booke : and it may seeme to be taken out of the 145. the booke. Of the title of Psalme, which is thus intituled, *Tebillat le David*. The Hebrewes call it the book of Psalmes, *Sepher tebillim*: and so is it called by Christ himselfe, Luk. 20.42. It is called *Tebillim*, that is, praises : for that this booke containeth manifold praises and thanksgiving vnto God. Yet not these things only, but also most singular instructions, and doctrines of faith, spirituall exercises of prayer in al manner of aduersitie, sound reioyeings in the Lord, heauenly consolations to afflicted hearts, prophecies, and diuine predictions of Christ and his Church ; and all for the comfort and edification of Gods people. It hath the title of *Psalmes*, for that these things herein contained were in the seruice of the Law to be sung with musicall instruments : whereupon the Greekes called the booke a *Psalter*, *ψαλτης*. They bee counted *Davids Psalmes*, because the most of them are his, though there bee besides, many Psalmes of other Prophets, and holy men.

By this title wee may learne, I. That the holy men of God gaue themselves to laud God, and to set foorth his praises. Icarne from II. That praises and thanksgiving are a speciall dutie, and the tide. chiefly commended vnto vs, sith they beare the title of the booke, before all the rest of the things therein contained.

III. That these Psalms are inspired by the holy Ghost, because they were deliuered vnto the Church by the Prophets of God, *David* and the rest. This is approued by Christ, al-leaging a saying out of one Psalm, yet nameth the whole book, confirming to vs the book of the Psalms, Luk. 10.42.

Which booke (as many thinke) was collected by *Ezdras*, after the Iewes returne from the captiuitie of *Babylon*: and it containeth holy songs, written by holy men of God vnto the heauie and lamentable time of that wicked *Antiochus*. Some

The booke diuided into five parts two waies.
diuide this whole booke into fife parts thus. The I. from the first Psalm to the 42. II. from 42.to the 73. III. from 73.to the 90. IV. from the 90.to the 107. V. from the 107. to the end. Some other according to the penmen (which the holie

Ghost vsed, as they iudge) diuide them thus : I. To *David* 124. viz. in order from the 1. Psalm to the 41. then 51. and so to the 72. then 86. and 91. vnto the 150. II. To the sonnes of *Corah*. 12. viz. 42. to 49. then 84. to 88. III. To *Asaph*, 12. viz. 50.73. to 79. then 80. 81. 82. 83. IV. To *Ethan the Esraite* one, Psalm 89. and V. To *Moses* one, Psal. 90.

And as the booke consisteth of diuers parts, so the Psalms are not of one, but of diuers kindes.

Psalms of diuers sorts.

They be either simple or mixt : these mixt may be referred to the diuers kinds of the former: which are in number these twelue.

Doctrinall. Psal. 1.15.24.32.34.49.50.73.77.78.91.107.
112.119.125.127.128.

Propheticall. Psal. 2.16.22.40.45.68.72.96.97.98.110.
117.

Of Praises. Psal. 8.19.29.33.40.45.68.72.95.96.103.
105.107.113.114.117.119.122.126.135.136.139.145.
147.148.149.150.

Eucharisticall. Psal. 4.8.9.18.21.24.28.30.31.34.40.47.
46.47.48.56.65.66.72.75.76.81.87.89.92.93.100.161.
106.108.111.116.118.119.124.138.144.

Of Glorying. Psal. 6.7.75.108.

Of Contesting. Psal. 119.131.139.

Annunciatiue. Psal. 7.101.119.

Admo-

Admonitorie, or Exhortatorie, or Instructiue. Psal. 2.4.24.
27.29.31.49.62.82.95.97.98.99.122.130.131.133.134.
135.136.146.
Of Confession of sinnes. Psal. 39.51.78.106.
Of Complaining and reprobation. Psal. 3.13.14.22.36.38.
41.42.44.52.53.58.60.62.89.94.119.137.
Precatorie. Psal. 3.4.5.6.7.9.10.11.12.13.14.17.19.20.
21.25.26.27.28.31.33.35.36.38.39.40.41.43.44.51.54.
55.56.57.58.59.60.61.63.64.67.68.69.70.71.72.74.75.
79.80.83.84.85.86.88.89.90.94.102.105.108.109.115.
119.120.121.123.125.126.130.132.137.140.141.142.
143.144.

And Consolatorie. Psal. 3.5.10.11.12.14.17.20.21.23.
25.27.36.37.42.43.53.54.55.56.57.58.59.60.61.62.63.
64.85.89.94.102.115.121.129.140. By the knowledge
hereof may we haue recourse vnto such Psalms as may best
fit vs, at any time according to our present state. The number
of the Psalms are well knowne to be 150.

The first Psalme.

THE ARGUMENT.

THIS Psalme hath no title: it is not ascribed to any penman, but is of the holy Ghost, whosoeuer writ it. Before some Psalms is shewed who was the penman thereof, and not before some others. By which wee may learne, that as the Scribes of God are to be esteemed, and their persons to be taken notice of, where their names be mentioned; so is the word of truth to bee entertained, without respect of inquiring after the penman, where the person is not nominated.

This Psalme is as a preface and introduction to the rest, and is Didascalical, teaching this one maine truth; That a godly man is the only blessed man: whom first he describeth, that it doctrine of may be knowne who is a godly man; And then he proceedes to this Psalme. proue him the onely blessed man: which he doth, first, in respect of himselfe, who is made prosperous in all that which he doth:

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which happye welfare is illustrated from a tree plantēd by the riuers of waters, &c. vers. 3. Secondly, in respect of another sort of men, which are the vngodly: for the Psalmist maketh onely two sorts of persons, the one godly, and the other wicked: the former he auoucheth to be blessed, but these not so, ver. 4. And therefore is the godly the only blessed man. Thirdly, in respect of God, who onely careth for, loueth, and approneth the godly man: and therefore only he must needs be happy.

The vse of this Psalme.

THe vse of this Psalme is, I. To hearten, firre vp, confirme, and strengthen them that be godly, that they may perseuere in a holy and religious course vnto the end. II. To grace and giue honour to the godly, whom here the wicked in their earthly prosperitie, do account as base, vile, and wretched *Caitiffs*, and themselues onely to be the happiest men. III. To teach vs to know a godly man from the vngodly, and the lively difference betweene them, that so wee may adhere too, and ioy in the fellowship of the one, and flie the companie of the other. IV. To shew what is true blessednes, wherein it consisteth, and who they be that attaine vnto it. This fruit and benefit may be reaped from this short Psalme full of doctrine, and full of true consolation.

The

The resolution of this Psalme.

1. A two-folde de-scription.	1. Of the happy e-state of the godly in regard of two things.	1. Negatiuely in auoyding sin, and al-y degrees thereof, as to pietie, set downe.	Stand in the Way of the Counsell of the vngodly.	1. Delight. 2. Meditation, ver. 2.
2. Of the infelicite of the wicked, set downe two waies.	2. Positively, by shewinge what they bee two waies:	2. Affirmatiuely for their exercise in Gods law: which is	1. Of plantation. 2. Of fruitulnes. 3. Of perpetuall flauishing, ver. 3.	1. Their vnprofitablenes. 2. Their lightnes and vanitie. 3. Their fearefull end, scattered from the earth, ver. 4.
2. A confirmation, shewinge the cause why it shall thus differently befall these, and this is	1. Gods approouing and taking care for the godly, ver. 6. 2. His disallowing and forsaking the vngodly, ver. 6.	1. By simili-tude, they be as chaffe, which no-teth three things: 2. By the consequent hereof, being as chaffe, they shall not be able to endure the triall, to stand in iudgement, ver. 5.	1. Counsell of the vngodly. Sinners. Scornfull, vers. 1.	1. Delight. 2. Meditation, ver. 2.

This Psalme containeth these two parts:

The generall observations.

Blessed is, &c. This is gathered and concluded foorth of all the Psalme: for the holy Prophet meditating of the godly, and of the wicked, and rightly judging of them both, breaketh foorth at length with this true conclusion, *that the only blessed man is the godly man*. Blessed is the man (saith he) that walketh not, &c. This collection made thus by the man of God in his holy meditations, is prefixed before the rest, *The benefit of and first set downe, to shew, as by a signe hung foorth at the doore, and entrie into this holie booke.* I. What entertainment the godly soule, travelling in this wildernesse of the world shall finde herein, even comfortable refreshment in the knowledge of true happiness. II. To allure all that consider but the very first word, to reade and studie this booke, which beginneth so comfortably. III. To teach vs, that blessednesse is an encouragement to godlinesse. The Prophet therefore propounds the reward, first to our mindes, as the Crowne to Conquerors: so Psal. 112. 1. and 119. 1.2. and 128.1. IV. To shew what a sound conclusion the Psalmist made vpon his meditation, in comparing the godly and wicked together in their liues and end. *That the godly man is the blessed man.* For wee must know (as is aforesaid) that although this be prefixed; yet it was the conclusion of his meditation. From which we may learne this, *that a minde well informed, and truly comparing the godly and wicked together: cannot but with this Prophet, conclude as he doth:* as also did David, Psal. 73. and the godly, Mal. 3.15.18. that not the wicked, be they here never so glorious, but onely the godly, are to be accounted happie, whatsoever their estate be in this present world.

PSAL.



PSALM. VERS. I.

Blessed is the man that walketh not in the counsell of the ungodly : nor standeth in the way of sinners, nor sitteth in the seat of the scornfull.

Appie and thrice happie is that man, whosoeuer *Paraphrase.*
he be, that setting the feare of God before his
eyes, doth depart from euill, ^a auoiding the fel- ^{a Prou. 1.10.15.}
lowship of wicked men : and though sinners ^b and 4.14.
doe intice him, yet doth not consent, ^b much ^{Ephes. 5.11.}
lesse doth accustome himselfe to euill, to make a practise of ^b Psal. 26.4.5.
sinne, or, which is most fearfull, to be a ^c scorne of goodnes, and 3.9.
and as one expert and skilfull in wickednesse, to make it his ^c 1. Cor. 12.3.
profession, to teach iniquitie also vnto others.

Blessed] The word is *ashrei*, and is the plurall number, as if *Explanatio-*
it were said, *blessednesse*. It is translated adiectively, *happie,*
blessed, felix, beatus, or aduerbially, *well, happily, blessedly, bea-*
ne, feliciter, beate. It may be thus expounded: many blessings
to that man; or most happie is he; or successfully well: or wel-
fareth that man, &c. The consideration whereof affordeth
these doctrines.

That God bestoweth not one but many blessings vpon the Doct. I.
godly: Prou. 10.6. Deut. 28.2.6. 1. Tim. 4.8. Psal. 68.19. and
119.1.2.3. and 128.1.4. and 112.1.2.3. and 40.5. Gen. 24.1.
and 49.2.5. Psal. 21.3.

To consider hereby of Gods liberall hand to the godly, as *Vse 1.*
he speakes in Malac. 3.10. and Prou. 28.20. to stirre vs vp vnto
godlinesse, as it did *David*, Psal. 119.5.

Comfort to such as be godly, for the many blessings which *Vse 2.*
they may expect at the Lords hands: Deut. 28.1. Tim. 4.8.

That

Doct. 2.

That many blessings are to concurre together, to make a man a blessed man. Therefore doth the Psalmist here vse a word in the plurall number : Prou. 21. 21. and 2. 9. Rom. 2. 10.

Vſe.

To know what are those many blessings, by which wee may become blessed, and to labour for them, crying as *Eſau*, but yet with better grace vnto our heauenly father so to be blessed of him.

Explanatio.

*That man] Ha, is put emphatically, ha-ift, that man, which is a ſingling out of ſome ſpeciall person, (yet ſo one, as all of that ſort is to bee therein comprehended) to whom *ashrei beatitudines*, many blessings doe belong, that is, ſuch a man, as is here meant in this Psalme, even the godly and religious man. Hence we may learne,*

Doct. 1.

That man, as he is a man, is not the blessed man : but as he is ha-ift, that man, qualified with vertues, and heauenly graces, as theſe places doe ſhew : Psal. 2. 12. and 32. 1. 2. and 34. 9. and 41. 2. and 65. 5. and 84. 6. and 112. 1. and 128. 1. 2.

Vſe.

Not to iudge our ſelues blessed as we be men, but as we be vertuous, and religious; ſuch as the Psalmtis in all theſe fore-named places, doe deſcribe men to bee, whom the Lord acounteth blessed.

Doct. 2.

That the godly man, which is here understood in Ha-ift, is the happy man. These places conſidered together, proue it : Luk. 11. 28. Deut. 28. 17. Psal. 9. 17. and 37. 37. Matth. 25. 34. 41.

Vſe 1.

To account therefore the godly blessed whatſoever their estate be.

Vſe 2.

This is to condemne the blindnes of the worldlings, who cannot iudge ſo of the godly, to eſteeme them blessed, but ſuch as be like themſelves. Mal. 3. 14. 15.

Explanatio.

Man] Ifh, put for man and woman, or for mankind, Hos. 11. 9. it is vſed indefinitely, Exod. 2. 1. 1. King. 20. 20. Leuit. 20. 2. Hos. 2. 10. The Septuagint tranſlate it by ανθρωπος, which is common to man or woman. The doctrine is,

Doct.

That every one that is godly, without any reſpect of person, of what age, ſex, ſtate, degree, kinred, or nation ſoever is blessed : Act. 10. 34. 35. Gal. 2. 28.

Comfort

Comfort to the godly that they are blessed, be they what-*Vſe.*
soeuer otherwise, lew, Gentile, man, woman, bond, free, rich,
poore, &c. For in these things before God there is no diffe-
rence : Col. 3. 11. 1. Cor. 7. 19. Gal. 3. 28. and 6. 15. 16.

That, &c.] Here the Psalmist begins to describe this *Ha-ib*, *Explanatio-*
the blessed man; that we may not mistake him, but vnderstand
rightly, his iudgement of a blessed man, and whom hee hol-
deth so to bee, and to this point hee leadeth vs by a true de-
scription of him, as it were by a line, to the liuely view of such
a one : Hereby teaching,

*That a wise and prudent teacher (as this Psalmist here) ende- Doct. 1.
hours to guide aright the iudgement of his hearers, vnto the true
understanding of that which he delivereth ; lest his words of a
blessed man be mistaken, he expoundeth the same fully.*

Teachers herein ought to follow this holy Prophet, ma-*Vſe.*
king plaine the doctrine of truth vnto their auditorie, that the
point in hand be not mis-understood : we must be as *Nathan*
to *David*, 2. Sam. 12. 1. 7. and as the Prophet vnto *Achab* :
1. King. 20. 39. 42.

*That by a true description of a blessed man, our iudgements Doct. 2.
may bee rightly informed, to know who is indeed blessed, who are
not. The Psalmist here, and euery where, by description set-
teth out to vs this blessed man, so to know him : Psal. 112. 1.
and 128. 1. 2. and 139. 1. 2. 3.*

To know a blessed man, finde out the description of him, *Vſe.*
as he is in the holy Scriptures laid open before vs, hereby shall
we iudge rightly of our selues and of others, and not erro-
niously account those blessed, that bee rather accursed, nor
those cursed, which are indeed truly blessed.

In describing the blessed man, the Prophet doth set out his *Explanation*.
godlinesse : but yet doth not rest in generall tearmes, he laieth
him open in the severall parts thereof, particularizing his pie-
tie, and religious practises. By this, teaching

*That a blessed man in the Lords sight, is to be found by his god- Doct. 1.
linesse. For before is proued, that the godly man is the blessed
man.*

This confuteth their error, and condemneth their practise, *Vſe.*

who seeke in, and by worldly honour, pleasure, profit, naturall gifts, arts, knowledge of tonges, or in and by, the compouned habit of morall vertues, to become blessed, and not by true godlinesse.

Doit. 2.

That godlinesse doth not stand of generalities, but of certayne distinct parts, in which he that is godly doth exercise himselfe: as here the Psalmist plainly teacheth, and so in Job. 1. 1. 8. and 2. 3. so Act. 10. 2. and Luk. 1. 6. Gen. 6. 9.

Vſe.

To be held godly, shew foorth the parts of godlinesse, the generall in specials, the whole in parts, as the godly be in holly writ commended, according to the forenamed Scriptures.

Doit. 3.

Therefore hereupon may be concluded: *That where at least the maine and principall parts of godlinesse are not practised, there is not true godlinesse it selfe.*

Vſe.

Confutation of such, as vainly doe conceit themselves to be godly: and yet examine the parts, and there shall be found none.

Explanatio.

Blessed is that man.] These words, as they are to be considered with the third verse and sixth, setting out the reward of this godlinesse, so also to be conioyned with the words immediately following in this 1. and 2. verses thus: That man is blessed that hath not walked, &c. To teach vs,

Doit.

That a man is blessed as well in his graces, and practise of godlinesse; as in the benefits and comforts, wherewith the Lord rewardeth him in recompence for the same. For else why are men said to be blessed, because they be godly? Luk. 1. 2. 8. Psal. 1. 9. 1. 2. Matth. 13. 16. Psal. 3. 4. 8. and 4. 5. 4. and 106. 3.

Vſe 1.

To hold our godlinesse, to be the first and principall part of our blessednes here, and that other things are onely the rewards therof for greater incouragement to well doing. Deut. 28. 1. Tim. 4. 8.

Vſe 2.

A reproofe to such, as onely think themselves then blessed, when they with profession of religion, enjoy peace, and outward prosperite; when they also are blessed, who suffer for their profession: Matth. 5. 10. 11. 1. Pet. 4. 14.

Explanatio.

Walketh not.] In the description of a blessed mans godlines, the Psalmist shewes, both what hee doth not, and what hee doth:

**doth : but in the first place, what he doth not. By this may we
learne,**

This is the practise of piety strands of two parts: viz. the leaving of that which is evil, and the doing of that which is good. This are we taught, in Isai. 1.16.17. Psal. 34.14. and 37.27. Ephes. 4.

22.23. 1.Pet.2.1; Act.26.18.

To ioyn these two together as inseparable companions, Use I.
in one profession of pietie.

A confutacion of such as verily thinke themselves religi- *Vſe 2.*
ous if they leau euill, (if so they could indeed) though they
doe no good. But consider these places: Mat.3:10c Luk.13:7.
Mat.25:42. Isai.59:4. Ier.5:28. and 9:3. and 1:17. Iudg.5:23.
and 21:5,10.

A reprooſe to ſuch as doe pretend well doing, yet are not reformed: of ſuch ſpeaketh *Eſay* in chap. 58: and *Salomon* in Prou. 30. 11. but marke the exhortation in 2. Tim. 2. 19. *gōd*

This is the first part of religion is the leaning of sinne Tit. 2.11.12. *Do it,* 2.11.
Luk. 1.74.75. Psal. 119.32. Let vs therefore leave wickednes,
before we gae on to practise goodness: else our labour will
be in vaine, our seruice not acceptable to God: Esai. 1.11.12.
13.14.15. Prou. 3.7.8 and now, what will you do at whichever?

Walketh not. Or, doth not walk. Here in this word is an act, *Explanation.*
noting an outward and visible conuersation: so in the word
not stand, not sit: to note vnto vs, *aduertise, intimated,*

*That a godly blessed man, doth not only in judgement disallow, Dost.
and in affection base evill, but doth inwardly in his practise annoyd
the same: Prov. 14.16. Psal. 119.101.*

Therefore let vs not onely inwardly condemne and dislike *Vse*:
of euill, but also outwardly eschue it and depart therefrom:
Prou.2.7. as wee may see the godly doe: Prou.16.17. and
14.16. Psal.119.101.

Walkeris not in the counsele of the ungodly, nor stand in the Text,
way of sinners, nor sit in the seate of the scornfull. *Heb. 10. 39.*

The Psalmist in this first part of the description of a godly *Explanation.*
mans conuersation, maketh a threefold gradation, in a triple
respect; to which, as to generall heads, may be reduced al the
sorts of the wicked, all kindes of sinne, and every manner of

sining, with the progresse therein. From this gradation may we learne:

Doct. I.

That there be degrees of wicked men, all not alike wicked, either for matter or manner, noted in these words, vngodly, sinners, scornfull: Gal. 6.1. Esai. 31.6. Ezek. 16.46.47.5.1.

Vſe.

Not to iudge of all alike, but to learne to discerne of the wicked one from another: for some sinne of infirmitie, other malitiously, as Scribes and Pharisees against Christ; some of ignorance, as some Iewes, Acts 3. others of envie, and premeditating thereof, and therefore are not to be dealt alike with: *Inde versi. 22.23.*

Doct. 2.

That there are degrees of sinnes, noted in these words, counsell, way, seate, 1. Ioh. 5.16.17. Psal. 19.12.13. Ezek. 23.43.

Vſe.

To know that there may be a progresse in wickednesse, to take heed of the beginnings thereof, that we come not to the height.

Doct. 3.

That there be degrees in the manner of sinning, expressed in these words, walketh, standeth, sitteth, the former Scripture in the two other doctrines, doe shew this, being compared together.

Vſe.

To consider in our falles how we haue offended: for therafter are we to bee humbled: and from hence also may there arise some hope of mercie to comfort the afflicted soule of the penitent, when with S. Paul they know they sinned of ignorance through vnbeleefe, and not maliciously.

Explanation.

The blessed man here is said to auoid all these: he walkes not, nor stands, nor sits with these wicked ones: to teach vs,

Doct.

That a godly blessed man escheweth all sorts of wicked persons, all kinds of sinne, and manner of sinning: Psal. 26.5. and 31.6. and 41.9.11.5. Jerem. 15.17. Psal. 101.3. and 45.7.8. and 119.101.

Vſe 1.

To andenour to flie from (if thou wouldest be held godly) all the sorts of wicked men: Pro. 4.14. and 2.15. Psal. 119.115. and from all kinds of sinne, hating all false waies: Psal. 119.104.128. and to feare to sinne in what manner soever. It is a part of a godly mans blessednes.

Vſe 2.

A reprooche to such, as make no conscience to conuerse with

Verse. I. DAVIDS MVSICK. 13

with the wicked, as Psalm. 106. 35. for pleasure, for profit and aduancement to marry with them, to liue in some pleasurable, or some gainefull sinne; to sinne in secret, though not openly, &c. contrary to Psal. 55. 1. Reuel. 18. 4. 2. Cor. 6. 14. Exod. 23. 32. Psalm. 119. 115.

Walketh not in the counsell of the vngodly.] These words *Explanation* are the first in the negative part, and the lowest in the gradation, touching the euill men, their sinne, and manner of sinning; yet are such tearemed wicked and vngodly, shewing

That euен the lowest ranke of such as bee not godly, may bee Doct. accounted wicked, or vngodly, till they amend. Ezek. 33. 8. 9. & 18. 21. 27.

To be contented to carry this title, till thou beeſt repenti- *Vſe.* tant. For God hath ſet it vpon thee by his Prophet, and here the lowest degree of euill men are ſo called.

The word (*rashbang,*) tranſlated by ſome wicked, by others *Explanation* *vngodly*, by the ſeptuagint, *avout.* It ſignifieth, one *vniſtable*, *reſtleſſe*, and *vngriuous*: teaching,

That men unreformed, naturally through this corruption Doct. are reſtleſſe, without peace in themſelves, diſturbers of others, and as the raging ſeaſ. Pro. 4. 16. Eſa. 57. 20. 21.

To take knowledge of this our vnipeaceable nature, and *Vſe.* to bewaile the ſame. For heereby are we *rashbang*, euen con- demned persons, to whome this terme is giuen. Psal. 109. 7.

Job 27. 7.

Counſell is ascribed heere to the vngodly, in theſe words, *Explanation* *the counſell of the vngodly:* whence we may obſerue,

That the wicked and vngodly haue their counſell, 2. Sam. 16. Doct. 20. Numb. 31. 16. 2. Kings 6. 8. Matth. 12. 14. Ierem. 18. 18. Hefte. 3. 1. Sam. 22. 9. Dan. 3. after which also they doe walke, as the places doe proue, and stir vp others thereunto, Prou. 1. 11. 1. King. 21. 7. 2. Sam. 16. 21.

To take heed therfore of them, and to learne to be wiſe as *Vſe.* Serpents, and innocent as Doues, as our maſter teacheth. Matthew. 10. 26. and bee not counſelled by them. Proverbs. 1. 10.

The word *gnatſah*, ſignifieth the counſell decreed by deli- *Explanation*

beration, as the counsell of Achitophell. 2.Sam.16.23. where the word is vsed, teaching

Doct.

That enill men are wise to doe enill, and can aduisedly proceed. Ier.4.22. see more, Psal.3.2.

Vſe.

Therefore to pray with David against their wisedome and crafty pollicie, that God would confound it, as in the 2.Sam. 15.31. for he can ouerthrow their deuises, Nchem. 4.15. Psal. 33.10. Ioh.5.12. Esa.41.11.—16.

Explanatio.

Walketh.] so stand and sit, is heere put indefinitely, for time past, present, and to come, and doe note a continued action, for that here is a generall doctrine, and not an historicall narration. And to walk in the counsell of any, is either to doe as they aduise, 2.Chron.22.3.4.5. or to imitate them, Mich.6.16. heere it is said that the blessed man walketh not in the counsell of the vngodly. Hence we learne,

Doct.

That a godly man is not to goe to take wicked mens aduise, neither is he to bee a follower of them, his conuersation is not framed after their counsell. Job.21.16. and 22.18.

Vſe.

Reproofe to those that doe fashion themselves, to the wills and pleasures of wicked men, like those mentioned in 2.Chron.22.3.4.5. and yet would be iudged godly and religious, but consider, Romanes.12.2. Psalm.15.4. Iam.1.27.

Explanatio.

To walke properly, speaking of the body, is to set footing and to goe forward, figuratiuely, it is put for conuersation of life, touching faith and workes. Psalm. 118. 1. and 119. 1. Gen. 5.24. compared with Hebr. 11. 5.6. 2. Pet.3.10. Jude vers.11. A godly man thus walkes not in the counsell of the wicked : teaching heereby,

Doct.

That albeit a godly man may slip aside, I. Kings 8.46. Job. 15.14. and bee suddenly mooned by the counsell of the vngodly, yet he sets not footing still to goe forward, to make it his whole course to live and continue therein : as the falls and rising againe of all the godly do prove, and Romanes. 7. 19. Galat. 5. 17.

Vſe I.

To consider of the falls of the godly, and the vngodly, and to make a difference betweene them.

To

To tell vs that though we do fall, and slp aside, yet may we *Vſe. 2.*
not continue in euill, for that the godly doe not, but walke
with God. Gen. 5.22. and 6.9. and 17.1. I.King.3.6. Esa.
38.3. It is an *Elimas* the child of the Deuill, and one full of
mischief, that will not cease to peruernt the right waies of the
Lord. Acts.13.10.

Nor stand in the way of sinners.] This is the next gradation *Explanatio.*
touching the ranke of euill ones in the degree of sinne, and
manner in sinning, and the second branch of the negative
part: by this we may learne,

*That he that becommeth a sinner, and standeth in their way,
is entred farther into the kingdome of the Deniell, than those Doct.
that walke in the counsell of the wicked.*

To search into our estate, and to consider into what a de-*Vſe.*
gree of sinne wee are fallen: to worke in vs the greater hu-
miliation, feare, and repentance.

Sinners.] These are in an higher degree of euill than the *Explanatio.*
rest called *ungodly, or wicked: Hence obſene,*

*That there are not onely such as be wicked, (as are all by na- Doct.
ture) but which may also be called, and accounted sinners. Gen.
13.13. I.Sam.15.18. I.Tim.1.9. Mat.26.45. For men
may be distinguished by names, as they ranke themselues in
sinne.*

To be contented to bee called as thy course doth deserue: *Vſe.*
as men will bee deeper in sinne, let them looke for a greater
disgrace, and titles answerable therunto. Esay.1.10. Amos.
4.1. Zeph.3.3. Acts.13.10. Jerem.9.2.

The word *Chataim*, comming of *Chatan*, to erre out of the *Explanatio.*
way, here translated *sinners*, is meant enormous persons, vi-
ciously giuen, so as they are reputed vile, as the word is taken
I.King.1.21. and to such is this name giuen, Psalm.26.9.
and 104.35. Mat.9.10.13. and II.12. and 26.45. Luke
5.30. and 7.37. and 19.7. John 9.16.31. by this may we
learne,

*That these are to be counted sinners, who erre from the way Doct.
of well-doing, & so give themselves to euill, as they become vile,
the places in the explanation proue this.*

To

Vſe.

To discerne a difference betweene hauing of sin, I. Ioh. I. and to bee a sinner : all haue sinne, but all are not accounted sinners, opposed to them that are good, Eccl. 9. 2. in this respect, they that are born of God, are said not to sin. I. Ioh. 3. 9. They liue not in a trade or way of sinning ; they perhaps may step at vnawares, but not walke: stray, but not stand; stumble vnwillingly, but not sit downe wilfully in wickednesse ; of weakenesse they may turne aside a little, but they are not workers of iniquity, but walke in the Lords waies. Psalme 119. 3.

Explanation

The way of sinners.] As counsell was giuen to the wicked, so heere way to the sinners, to shew.

Doit.

That as wicked haue their counsell, so sinners haue their way: of which read, Prouerbs 2.12.13.15. and 12. 15. and this Psalm. I. 6.

Vſe.

Learne to know their way to auoid it. Psalm. 119. 29. 101.104.128. whether it be their way in doctrine & religion, or of life and manners, for the worde way is thus large in signification and vſe. Gen.6.12. 1.King.15.34. 2. King.8. 27. Ier.2.23. and 3.21. and 10.2.3. and 26.3.

Explanation

The word *derecb*, way, properly is a common troden path, or tractt. Gen.49.17. it is also vſed figuratiuely, for an vsual custome, Gen.31.34. so for a common course of living, wherunto any are accustomed, and daily doe tread in, teaching,

Doit. I.

That the way of sinners is a common road, and a beaten tract of sinning; or the custome of sin is their ordinary course.

Vſe.

To seperate from their fellowship, for they cannot but doe wickedly. Prou.4.16.

Doit. 2.

That this custome of sinning, is a degree of wickednes, it is heere in the second place.

Vſe.

To take heed of accustoming our selues to sin, and pray as David doth, Psalm. 119.133. and consider the words of Jeremy, chap.13.23.

Explanation

Their course is called a way: to enforme vs,

Doit.

That by their life and conuersation, as by a way, they may know, to what place they are going, up to heauen, or down to hel.

By

By our liues and conuersations to judge of our future *Vse*.
states, for thereafter shall we bee rewarded. Rom. 2.6. Prou.

24. 12. 2. Cor. 5. 10. Gal. 5. 21. 23.

Stand.] The worde *guarnad*, properly signifieth to stand. *Explanation*
vnmoveable. Psal. 33. 11. as one that hath pitched his tent,
to dwell there; figuratiuely it is put for the settlednesse of the
affection, and the hearts resolution, Psal. 122. 2. according
to that, Gal. 5. 1. though the wicked do thus, yet the blessed
man here is said, not to stand in the sinners way, and custome
of sinning; learne

That the sinner is resolute to doe euill, Ierem. 44. 16. and *Doct. 1.*
will not be remoued. Example, *Elies sonnes*; *Ieroboam*, *Cain*,
Pharaoh, Exod. 5. 2. 3. Pro. 27. 22.

Take heed of resoluing to liue leaudly; it is the property *Vse*.
of the sinner, the signe of a reprobate heart, & desperate mad-
nesse: consider. Prou. 29. 1. and 28. 14. Levit. 26. 14. - 21.

27. 41. Es. 9. 13. 14. 15.

That a blessed man, is not of a settled affection, resolute to *Doct. 2.*
pitch his standing in a custome of sinning with wicked sinners:
he may slide, and fall; but resolueth not to sinnen. For a Da-
vid is purposely resolute to keepe Gods Law, and applieth
his heart therunto. Psal. 119. 112.

Stand not in the way of sinners, if thou wouldest be held *Vse*.
godly; for though the prodigall sonne fall, yet he settles not
himselfe in wickednes, but comming to himselfe, he resolves
to change his course. Luke 15. 18. Yea when David doth
consider his waies, he will turne his feete vnto the Lords sta-
tutes. Psal. 119. 59.

Nor sit in the seat of the scornefull.] The third degree of e- *Explanation*
uill ones, sinne and manner of sinning, and the last branch of
the negatiue part, by this we may learne.

That there are scorneres. Prou. 1. 22. and 9. 7. 8. and 14. 6. *Doct. 1.*
and 13. 1. and 22. 10. Luke 16. 14. 2. Pet. 3. 3. Mat. 27.
34. 41.

Looke to finde such as will bee deriders and mockers at *Vse*.
goodnesse, scorning reprooфе, and making a iest of godly
simplicity. Of mockers wee reade, Genesis 21. 9. Acts. 17.

Mat. 26.68. Act. 2.12. 2. King. 2.22. Iere. 20.7. Heb. 11.36.

Dott. 2.

That these scorners are the worst sorte of evill persons: A man is wicked by nature; a sinner, by custome and often practise of sinne: but a scorner is so, through hardies of heart, and contempt of religion. Septuagint translate it by, ^{as} a pestilent person.

Vse.

You scorners know your selues to bee the grand-children of the diuell, and consider your end: Prou. 1.22.26.27. and 9.12. and 19.29. and 3.34. Esai. 29.20.

Explanation.

The word *lesism*, translated scorners, signifieth such as bee arrogant couillers at words and deedes, craftie, cunning to do euill, hating rebuke, malicious, deriding holie exercizes in words, gesture, countenance, &c. Hereby may wee bee informed to know scorners.

Dott.

That they be such, as out of pride, base rebukes, carill at words and deedes, mocking at godlinesse, contemning reformation, taking libertie to sinne, making light of Gods iudgements, and doe seurely blesse themselves. Places compared and examples shew this truth: Prou. 1.22. and 13.1. 2.Chron. 36.16. Luk. 16.14. Esai. 28.14. 2.Pet. 3.3.4. Iude vers. 18. Pro. 9.7.8.

Vse.

Hereby learne to discouer scorners: note also their vildenesse, to detest their sinne, that we may not be like unto them. And for this reade Prou. 1.22. and 9.8. and 13.1. and 21.11. and 22.10.

Explanation.

The feare of scorners.] As before counsell was ascribed to the wicked, and way to sinners: so a feare to scorners. Seate, is properly taken for a place to sit in: 1.Sam. 20.25. Job. 29.7. figuratiuely for authoritie, Matth. 23.2. This sheweth,

Dott. 1.

That the course of scorners is unalterable, and their persons incorrigible: Prou. 13.1. and 9.8. for they take authoritie to sinne, as controllers, not be controlled.

Vse.

Not to rebuke them, lest they hate thee, they will not heare thy rebukes, as the places shew: for they take pleasure in scorning, Pro. 1.22. they are as the blackmoore, Iere. 13.23. and as *Ahab* that sold himselfe to commit wickednesse, 1.King. 21.25.

Dott. 2.

That these wicked wretches, yet quicke witted, often get the seate

seate of autoritie with evill Princes: Oſe.7.5. ſee it in Zedkiab, Paſhar, and Amaziah.

To bewaile this corruption in the world, in which, cursed Vſe. Scorners hated of God, yet get the ſeate among men.

That the ſcorners ſinning, is made here the highest degree of Doſt.3. ſinning in this gradation. Counſell, is the error, and miſleading of the minde: way, the defilement of life; but ſeate, and there-in ſitting, the heighth of both. One ſaih: Ambulare, eſt humana fragilitas; ſtare, peruerſa voluntatis; but in caſbedra ſe- dere, cordis obduraſi malignitas.

Scornefull men, learne hereby the nature of your ſinning: Vſe. iſ your will be the deepest in transgrefſion, your plagues ſhal be anſwerable in the day of iudgement, when God will re-ward euery one according to his doings: Rom.2.6. 2.Cor.5. 10. Pro.24.12.

Nor ſitteth] This is ſpoken of the godly bleſſed man, that Explanatio. he ſitteth not in the ſeate of the Scornefull. To ſit, is to abide, continue, and dwell: Psal.2.4. and 101.5.7. and 132.14. or to companie with, Psal.26.4.5. ſeate, is further taken, for an habitation and dwelling, Psal.107.4.7. and 132.13. or for an assembly, Psal.107.32. Hence we learne,

That a godly man continueth not with ſuch wicked and evill Doſt. men; he doth not familiarly company with them, neither ioyneth himſelfe to their meetings: Psal.26.4.5. and 31.6. and 119.

115. Iere.15.17.

This condemmeth them, which for feare, fauour, hope of Vſe. gaine, or otherwise, can bee content to be companions with ſuch, doe frequent their meetings, and make one with them. But it is a part of godlines, and of the godly mans bleſſednes (here noted) not to ſit in their ſeate.

VERSE. II.

But his delight is in the law of the Lord. And in his law doth he meditate day and night. Text.

*T*HAT is, he doth indeed quite contrarie, to wir, not onely Paraphrase. auoiding euill, with all the ſteps and degrees thereof,

^a Psal. 101.2.
and 145.2.
Luke 2.37.
Acts 2.46,
and 10.2.

^b Prou. 10.23.

• Psal. 119. 14.

16, 24, 72 and

312.1.lcr.5 16

^d Psal. 119.15.

23.148.

•Psal. 119.46.

172. Pro. 19. 21

Explanation

Explanation

Dott.

with all occasions thereunto, but daily exerciseth himselfe in
a good things. And howsoever the wicked make a sport, and
a game of sinne,^b and cannot bee merrie except they haue
done some euill: yet this blessed man, can solace himselfe in
nothing but the holy Scriptures, the law of his God: And
these indeed doe yeeld him such true ^cdelight, that they are
the onely subiect of his thoughts, to be ^d musing vpon, as al-
so of his words to be ^e speaking of them continually.

Before is shewed, what a blessed man doth not, now what
he doth, and both conioyned to one person, teaching

That a godly man, resteth not surely in leaning of wickednesse :
but he setteth himselfe forward, to the practise of goodness: Job. I.
I. 8. and 2. 3. David carefully abided sinne, Psalm. I. 9. II. 1.
I. 33. but it was to keepe Gods word, Psalm. I. I 9. I 0. I. The
godly are set out by their goodness. Cornelius, Act. I. O. 2.
Zacharie and Elizabeth, Luk. I. 5. and I 9. 8. Iam. 2. 25.

Reprooche to such as iudge them selves good Christians by
not doing euill; when yet they doe not that which is good:
but let such consider these places: Iudg. 5.23. Matth. 3.10.
and 2.14. &c. 1.15. &c. 2.1. &c. 1.1. &c.

Bns] This is a note of diversitie, putting a difference of that which is before, and that which followeth: by this no note to vs.

That is blessed man's course, which he taketh in hand, is differing from every course of all sorts of the evil ones, whose ways he escheweth: See this in Jacob from Esau, David from Saul, Michaab from Zedkiab, Jeremiah from Pashur, Joseph of Arimathaea from the other Elders, &c.

Let thy differing course which thou doest practise, make thee to be discerned from the courses of the wicked, if thou wouldest be held, one leauing their waies: for it is not thy bodily leauing of their companie, that seuereth thee from them: but thy contrary practises, in holines and righteousness.

Hir

In His delight.] Here the godly and blessed mans delight, is opposed to all that went before; As iift should say, he walks not in the counsell of the ungodly, unbrostands in the way of sinners, nor sits in the seate of the scorhefull; because his delight is vpon another thing that is better. *Doctrine.*

That the fawles contrary delight in men, causeth one mans Doct.

course, to be contrarie to another mans. This is true generallies

so much more betweene the godly and wicked, whose delights

so greatly differ, as here may bee noted, also in other

places of the Psalmes and Proverbes, in which their differing

delights and courses are fully set downe.

This wee may differ in our courses; let vs set out howe and Vse.

delight on good things, differing from the delights of the

wicked: for as our hearts are set, so will we meditate and pra-

cise. David's delight was in Gods law, Psal. 119. 14. 20. 24.

73: therefore he meditated in them, Psal. 119. 15: and refraine

ned his feete from euery euill way. ver. 10. Psal. 1. 10. 1. 14.

*The word *Chephat* of *Shephat*, signifieth to embrace with*

love; with good will, with a pleasurable loue, and an affectio-

nate will and desire vnto a thing: Esai. 62. 4. Gen. 13. 19. Id

is a louing delight, or delightfull loue, and therefore are both

read together, Psal. 119. 47. Hence obserue, adi 11. id est hinc

That a godly man hath his true delight and pleasure. Pro. 29: Doct.

6. David speakes of great delights, Psal. 119. 14. He danned

before the Arke, 2. Sam. 6. 14. The wise men rejoiced exces-

singly, Matth. 2. 10. So others, Act. 5. 4. 1. and 8. 39. hoc quoq;

Therefore let vs not think the stanc of the godly to bee Vse.

comfortlesse and miserable, as the wicked imagin: for that

they cannot know nor feel the godly mans ioy; because the

godly delight in the Lord, Phil. 4. 4. Psal. 64. 10: and in good-

nesse, 2. Chran. 6. 4. 11: but not in the carnall pleasures of the

world, as the wicked doe, Prov. 1. 2. 3. and 1. 14. grande. I. 14:

which makes theses to speake euill of them, 1. Pet. 2. 1. 2. 1. and

to wonder at them. 1. Pet. 4. 4. adi 11. id est hinc hinc, 11. 10. 11. 11.

Is in the law of the Lord.] Here is noted wherein a godly

man is delighted, not in vantie, wickednesse, foolish booke;

not onely in the lawes of man, nor in the things of this life,

wherein the wicked take delight: but in the law of the Lord, that is in Gods word, for it is put for the whole word of God, Psal. I 9. 7. Ioh. I 0. 34. Iam. I. I 5. that is, the holy Scriptures, which is to vs the word of God, and aboue which we may not presume, I. Cor. 4. 6. This heere is opposed against the counsell, way, and seate of euill men. From hence wee may learme many things.

Doct. I.

First, that a godly blessed man, is delighted in the holy Scriptures: he bath a lone and desire to them: Psal. I 19. I 6. 24. 35. 47. 77. Iob. 23. 12. Psal. I 6. I 0. Deut. 33. 3.

Vse 1.

To delight in the law of God; it is a part of a godly mans blessednesse, and his propertie. Now what kinde of delight, and how great our ioy and loue shoulde bee thereunto, reade Psal. I 19. I 4. 34. 72. 97. I 11. I 17. See the motiues hereunto in the same Psalme, vers. 92. 104. 105. Pro. 2. 10. 16. and 8. 10. 11. and Rom. I. 16. and I 0. 14. Mat. 13. 44. Deut. 32. 47. Iosu. I. 7. 8. Iere. 6. 10. 11. Iob. 10. 27. and 8. 47.

Vse 2.

Reproose to such, as take no delight in the holy word of God. Iere. 6. 10. but let such consider, Psal. I 19. I 50. I 55. Iob. I 0. 27. and 8. 47.

Doct. 2.

Secondly, that therefore the word of God affordeth pleasure and delight to the godly man: Psal. I 19. I 03. and I 9. I 0. Ezek. 3. g. Reuel. I 0. 9. I 0.

Vse.

To labour to finde this sweet and pleasurable taste of Gods word: for the saying of Salomon may bee most truly verified vpon Gods word, Pro. 16. 24. If we cannot perceiue this excellencie of the word, it is because we are yet naturall. I. Co. sinch. 3. 14. *magis in hodiernis et aliis agitatisibus* *hinc* *relinquimus*

Doct. 3.

*Thirdly, that a godly mans piety and religion is not forced nor counterfeit, for the word is ioy & delight vnto him. The word Chrysostomus is *votum as & prompta voluntas*, Psal. I 11. 2. The Septuaginta translate the words thus, *He videt nos beatitudinem*.*

Vse.

This serues to condemne all those for hypocrites, time-servers, and carnall people, who entertaine religion of a custome, of feare, for companie; but not as the godly man, of a ready good will, out of true delight therein.

Doct. 4.

This godly man preferreth this word of God before the counseil of the world. sell

self of the ungodly, the way of sinners and fate of the scornfull,
all which he escheweth for his delight herein, Psalm. 119. 115.
and by the power thereof is deliuered from them. Proverbs.
2. 11. - 16. And to day at noon will I statute and do it.

And in that law.] By Law as is aforesaid, is to be understood the whole Scripture, viz. Genesis. Gen. 4. 31. 32. Prophets. I. Cor. 14. 12. Psalms. Ioh. 15. 25. it is put for doctrine generally, Psal. 78. 1. as the law of workes and law of faith, Rom. 3. 27. Hence learne,

*That the holy Ghost delivers the Scriptures in words same. Doit.
time, which may have divers acceptations: instances are every
where to be found.*

... To consider of the words of the holy writ, and not to take *Vse*.
them rashly, but know first the variety of significations, and
the circumstances of the place; thereby to take hence the
right meaning of the words.

In that the Scriptures of God are called a *Law*, it may teach us, Explanatio.

That the word of God hath a commanding power, force, and Doct. authority, to govern and moderate, requiring obedience, as a law of every one of the Lord's people and subjects.

To entertaine the word, and study the Scriptures, as a law, vse.
for thy guide and governance, and to become therunto obe-
dient: otherwise to read them, is not to make a right vse, or
to aime at the true end, for which the word was written: read
Deut. 4.10.13.14. and 30.12. Psalm. 119.33.34.

The word *Torah*, Law or doctrine, commeth of *zarab*, to cast forth or to dart, and it implieth an orderly disposing of the doctrine. For in 2. Sam. 7. 19. the word is *Lawe*, and in the 1. Chron. 17. 17. is *disposition*. Hence note,

That Gods word is an orderly manner of instructing, & making all sharpe and piercing. Eccles. 10. 11. Heb. 4. 12. Act. 2. 37. Doct.

Not to thinke the word to bee immethodicall, and there-
fore

fore to handle it too rudely: but to use it warily and wisely, as a sharp too edged sword, piercing into the soule. Hebrews 4.12. 1 Cor. 4.2. meditatio in biblio est loquacitatem vocis et verbis

Explanation [Doth he meditate.] The word *ichgeb* of *bagabu* meditate, is put indefinitely, *bash*, doth, and will meditate, usually; the word importeth study and exercise of the mind, which often bursteth out into voyce: it is vsed for musing in the minde and heart, Prou. 24.2. Esa. 33.18, also for muttering with the mouth which the heart is indeith, Psal. 2.1. and 37.30. Prou. 8.7. Esa. 59.3. with a low and imperfect voyce, Esa. 8.

Doe.

10 That the godly which delight in the law, do meditate, studie,
and exercise their minds in it, as David did; Psa. 119. 15. 23.
97. 99. and 63. They will talke and speake of it. Ps. 37.
30. v. 3. Luke 24. 15. lesson xxxviii. year d

16

Vſe I.

To shew our delight in Gods word, let vs haue our minds
vpon it; and speake therof, Deut. 11.19.20. and 6.7. Psal.
49.3 notwithstanding to vs it is vaine to thinke wond and villainy
ad A reproach vnto such as minde little Gods word; but de-
light in some other manner of learning, perhaps, and can
speake therof; but out of Gods worde little or nothing.

Vf c 2.

This condemneth the folly and madnesse of Papists, who will be held godly, and yet either very little, or not at all, study the holy Scriptures. If these became godly they are such, as heere the Psalmist never dreamed of.

Explanation

Day and night.] By this saying hee meaneth continually, and heere note, that the word day, is not *dom*, but *domini*, the last letter being added, to note a continuance of daies, by ywhich speech we haue commended vnto vs a godly mans meditation,

Dobt.

That it is, first, frequent & often, Psal. 119. 16. 164. being
on the day time, and on the night. Secondly, *vigilant*, he
museth on the word, when others sleep. Psal. 42. 8. and 77.
6. and 92. 2. and 119. 15. 62. Thirdly, *patient*, Psal. 119.
117. Psal. 39. g. because in the day time no worldly occa-
sions can withdraw his mind, neither nights sleepe cause him
to forget it. Psal. 119. 148. Fourthly, *constant*, because it

is not saide, a day and a night, but day and night. Psalme
119.97.

To be frequente, vigilant, seruent and constant in our me- Vse 1.
ditation on Gods word. Ios. 1.8. Psalm. 77.6. Deutero.

6.6.7.8.

This reproacheth; First, the hypocrite, whose meditation is Vse 2.
but perfunctory, and without constancy; in aduersity, but
not in prosperity, &c. Secondly, the prophanie, who medi-
tate *deceit*, Psal. 38.12. *mischief*, Psal. 36.4. *destruction*, Pro.
24.2. *vaine things and wicked*, Psalm. 2.1. Acts 4.23.

VERSE III.

*For bee shall be like a tree, planted by the riuers of waters, Text.
that bringeth forth his fruit in due season, whose leafe shall not
fade, and whatsoever he doth shall prosper.*

As if he had said, how can it therefore otherwise bee, but Paraphrase.
that such a one should bee most fruitfull in all a good ^a Psal. 112.5.
workes, and also ^b prosperous in all his waies? who can- ^b Psal. 112.2.
not more fitly be likened to any thing, than to a fruitfull and ^c Psal. 92.12.
greene tree, (suppose the ^c Palme or ^d Oline, or such like:) ^d Psal. 92.8.
For as such a tree being well husbanded, and planted by the ^e Isa. 44.4.
riuers of water, in a fruitfull soyle, ^e (where it needs not feare ^f Ier. 17.8.
the yeare of drought, nor the heat when it commeth) doth
abouad with seasonable and ripe fruit, and flourisheth with
neuer-fading leaues, which the winter stormes cannot cause
to fall, nor the summer heate make to wither: so this man
much more, beeing ^f regenerated by God, and sanctified by ^f John. 3.5.
his grace, and thus ^g planted by his diuine power, (the worke ^g Psal. 92.13.
of his spirit) in his *Eden*, the true Church, and engraffed into
his sonne Iesus, by the ^h fountaine of liuing waters, the sacred ^h Ioh. 7.39.
Scriptures, & effectuall graces of his sanctifying spirit, which
he giueth to euery one that beleueth, cannot but be ⁱ filled ⁱ Phil. 1.11.
with the fruits of righteousnesse, which hee yeeldeþ oppor- ^j Psal. 92.13. 14.
tunely, and in very due time; and that not onely once, or for ^k Psal. 119.33.
a while, but ^k persevering in well-doing, hee doth continue ^l 111.12.

vnto the end, without fading through aduersity, or changing by persecution; God turning all things to the best, and prospering him in all that he puts his hand vnto.

Explanation. The Psalmist setteth out a godly mans blessednesse, as also the fruitfulness of his delight, and meditation in Gods law, and this he doth by a similitude, from a tree planted in a fruitfull place, and answerable, in due season bringing foorth fruit, heereby giuing vs to vnderstand,

Doct. *That a godly mans blessed estate is not easily perceived, or not so deeplye considered of, as is worthy.* Therfore is it here painted out to the view of all, by this liuely similitude. That the godly are not esteemed after their worth, appeareth, 1.Cor. 4.13. where they be called, *mejoribus et nigris, et vixit et pisi, et filthes, and the off-scowering of all things.*

Vse. To take a more serious and considerate view of the godly mans blessednesse (which the world indeede cannot truely take notice of) and marke how the Lord setteth him out, by godly comparissons in many places, which are considerately to bee beholden, as the pictures which God maketh, painting out the godly man.

Explanation. *And he shall be like.*] The Psalmist might haue set out the blessed mans condition without a similitude, but the Lord hereby would shew vs,

Doct. I. *That the minds of the godly can obserue out of the workes of God, that which may put them in mind of heauenly things, Psal. 123.2. and 125.1.2. and 128.3. Eccles. 12,2—7.*

Vse. Heereby let vs learne so to looke vpon, and to consider of earthly things here, as thereby we may ascend vp to heauenly. Thus are the godly taught of God to doe, but an vnwise man knoweth not this, Psal. 92.6.

Doct. 2. *That it is lawfull to make resemblances, and likenesses betweene corporall and spirituall, earthly and heauenly things, for our better instruction. Esa. 5. Psalm. 92.12. Mat. 13.3.24. 31.33.44.45.47. Luke 13.6. and 15. and 18. Reuelat. 21.10.*

Vse. To vse our liberty thus in teaching, wisely, and soberly, for the edification of the hearers. Christ Iesus the chiefe shepheard,

shepheard, the Prophets, and Apostles, haue vsed to teach by similitudes.

A tree.] The word *gnets* signifieth *lignum aridum*, Psalm. Explanation 74.5. and is translated by *ελαν*, which we call wood, a boule, a logge, but is also vsed for a greene tree. Gen. 2. and 3. and in this place; The kind of tree is not named, as in Psalm.92. 12. and Esa.44.3. but whatsoever it be, the comparison wee see is from a tree, not from fading grasse, or such a weake thing, as a man naturally is compared vnto, Esa.40.6. Iam.1. 10. 1. Pet.1.24. and so are the wicked, Psalm.37.2. and 92.7. but the godly are as a tree, teaching,

That the godly are solidly grounded, and stablished in their Doct. 1. courses, as having taken deepe root, Mat.13. they are as mount Sion, Psal.125.1. Mat.16.18.

This serues to abate the spirits of wicked men who at-
tempt to ouerthrow the godly, but they meditate a vaine
thing, Psal.2.1. for they are grounded and the Lord will sta-
blish them, as the Apostle prayeth, 2.Thes.2.17. and will de-
fend them. Esay.10.16.

That they can endure heat and cold, blasts and shaking. Ier. Doct. 2. 17.8. Mat.7.25.

Labour then to stand fast, all that profess godlinesse; and *Vse.*
consider, Pro.24.10. Mat.7.26.27.

*That their height overtoppeth all the beasts of the field, that Doct. 3. with their feet they cannot tread them downe, that is, the pow-
er of the wicked shall not preuale against them. Psal.68.1.2.3.
17.18.20.35.*

Comfort vnto the Church, and let not the godly fear their *Vse.*
enemics: consider these Scriptures. Psalm.46.1. 2. 5.10.11.
and 49.14. and 97.10. and 37.13.15.17. and 29.10.11.

Planted.] The worde *shatbul* is properly spoken of that Explanation
which is remoued from one place to be set in another, Ezek.
17.22.23. shewing,

*That a godly man is not in his naturall state and growth; for Doct.
by nature he is as others, *gnets*, *lignum aridum*, a dry logge
ortree. Ezek.17.24. flesh of flesh, Ioh.3.6. a child of wrath,
Eph.2.3. but the Lord hath remoued him from the state of*

corruption, and planted him in his house, Psal. 92.1.2. that is, in the state of grace, and sanctification: thus the Church is Gods plant, Esa. 5.7.

Heereby let all naturall men judge of their state, till they
be remoued thence, they are now to be accounted among the
godly, though they haue never so great gifts of nature: they
bee not the trees of righteounessee, the planting of the Lord,
Esa. 6: 13. but as fruitlesse trees, in their proper stoyle of cor-
ruption.

That a godly man is so blessed, not by man's production, but
by a spiritual plantation, in the state of grace and regeneration
by the Lord's hand, Isa. 61. 3. and 60. 21. Jerem. 2. 21. Rom.

II.24. *Constitutive equations of the linearly elastic isotropic material*

To acknowledge thankfully your grace, and goodness, to
be of God, and not of our selves; for it is hee that works will
and deed, Phil. 2. 13. and maketh barren & dry trees to flow-
rish, Ezek. 17.24. Isa.44.3.4.

A confusion to such as exalt nature, and mans power in his conuersion, contrary to these Scriptures. Gen.6.5. and 8.21. Eph. 2.1. Phil. 2.12. 1 Cor. 3.1.

By the riuers of waters.] The word *palgo* signified the division of waters, it commeth of *palug*, to diuide, and so may bee translated brookes, becks, or as wee may say, *riuerets*, *streames* parted, *Prov. 5.15.16.* comming from a fountaine, or head-spring, *Iob. 29.6.* running in a pleasant valleie: whether the waters come from above or below: for *Azarias* is the dual number, noting two sorts of waters, which this tree hath benefit of: from this similitude we may learne,

That a godly blessed man is planted in a pleasant and fertile valley, Ezek. 17.5. as Adam in Paradise, Gen. 2. that is, in the house of the Lord, Psal. 92.13. in spirituall Sion the ioy of the whole earth, Psal. 40.2.

To judge the godly mans station most happy, though it
cannot be discerned with the mortall eye of man, in his natu-
ral estate:but his place is so pleasant as the eye hath not seen,
&c. 1.Cor.2.9.

The godly to rejoyce in their portion , and in the lot of
their

their inheritance. David desired to dwell in Gods house for euer, so pleasant is that place: Psalm. 84. 1. 2. 4. and 27. 4. and 26. 8.

That a godly man is so planted, as he bath the benefit of the spirit. Dott. 2.
rituall waters: as the type sheweth, Ezek. 19. 10. Ierem. 17. 8. Now these spirituall waters, Ezek. 47. 1. — are the graces of Gods holy spirit, and the sacred Scriptures, of which we may reade, Psal. 46. 4. Isa. 12. 3. and 55. 1. and 44. 3. Iere. 2. 13. and 17. 13. Zach. 14. 8. Ioh. 4. 10. 14. and 7. 38. 39. 1. Cor. 3. 6.

To labour to seele this benefit of the spirituall waters, as *Vſe 1.* the tree doth of other waters: to spread in the roote, to be full of sappe, not to wither or to be dried vp, for want of moisture: but to be greene, and flourishing.

This may shew men how to iudge of themselues, who are *Vſe 2.* without the graces of Gods spirit, and without the ministerie of the word, they be no trees of Gods planting, they be without Christ, Rom. 8. 9. and in a perishing condition, Prou. 29. 18. but these waters cause life, Ezek. 47. 9.

A blessed godly man so partakes of these spirituall wassers, as Dott. 3. it is yet in measure: for he is not planted vpon the full waters, but by the division of waters: so every one receiueth according to his measure, 1. Cor. 12. 11. Mat. 13. 23.

Every one to bee content with his portion in heauenly *Vſe.* things here: for none can in this life bee perfect, and euerie member is to bee so gifted, as one may benefit another, and one stand in need of another.

That bringeth foorth] laren, will give the future here, noeth Explanation. a continuall act: it giueth, that is, it doth bring foorth freely, and is continually fruitfull. Before is shewed the plantation, and watering, that is, our ingrafting into Christ, and sanctification by the word and spirit, and here the fruit of both.

The godly planted by the Lord (as is said) are not barren trees, Dott. 1. *but fruitfull, and so continue:* Ezek. 47. 12. Ier. 17. 8. Ioh. 15. 5. Rom. 7. 4. Psal. 52. 8. and 92. 14. Reuel. 2. 19. Mat. 7. 17.

To shew foorth the fruits of our plantation, and ingrafting *Vſe. 1.* into Christ: such are fruitfull, Ioh. 15. 3. 4. and such as haue truly tasted of the heauenly waters, Col. 1. 6. 1. Thess. 1. 5. 6. 7.

2.Thess.1.3. 2.Pet.1.8.called trees of righteousness,Esa.61.
3. and 60.21. fruitfull seede, Matth.13. Mark.4.20. hereby
God is glorified,Ioh.15.8.

Vſe 2.

This reproacheth two sorts : First, such as bee fruitlesse in
Gods house,Luk.13.7. Ioh.15.2. Secondly,such as a while
are fruitfull, but at the length doe wither, not abiding in
Christ,Ioh.15.4.6. Mat.7.18.

Doct. 2.

*That planting, and that by the riuers of waters, goeth before
bringing foorth fruit : that is, the word, the spirit, and ingra-
ting into Christ, before fruits of godlines.Ioh.15.4.*

Vſe.

To iudge hereby, the causes of mens vnfruitfull profession,
they haue not the effectuall worke of the Spirit and word of
God,neither are they in Christ, for then they should be fruit-
full, Ioh.15.5. Rom.6.5. and 8.5.11.

Explanation.

*His fruit] His fruit, so called, as being the fruit of the plan-
tation, not of it selfe, as it naturally grew,for it hath the pro-
per fruit of the plantation, which is *bis* fruit : thus is it with
the godly man : whence this doct.*

Doct.

*That a godly mans fruit, is not after the flesh, according to
which he was borne, but after the spirit, by which he was regen-
erated : Pro.11.30. Mat.7.17.18.*

Vſe 1.

To learne to discerne of these spiritual trees by their fruits:
for a good tree bringeth forth good fruit : Mat.7.17.18.20.
Rom.6.22. and 7.4.6. Gal.5.22.

Vſe 2.

Also to discerne his fruits,as he is a man : from his fruits as
he is a sanctified man,to wit,as a tree planted by the heauen-
ly riuers of waters.

Explanation.

*In his season.] οὐ κατὰ αἰώνα, in the opportunitie of time,in the
due and conuenient season thereof,so taken,Psal.104.27.and
145.15. Levit.26.4. Eccles.3.2. Esa.50.4. These words are
not added to make any thinke, that good fruit is at any time
vnseasonable, or that a man may vse his libertie, to take his
owne time,to doe well when he list ; but to commend a god-
ly mans goodness. Teaching,*

Doct. 1.

*That a godly mans fruit is ripe fruite : it is done in judge-
ment and truth, and not vntimely, (as the hypocrites be, and
the vainglorious) according as is said,Psal.112.5.*

To

To learne to doe good in mature deliberation, that it doe *Vſe.*
not putrifie and rot: as the yntimely fruite of hypocrites, and
the vainglorious, which come not from a sanctified heart, as
from them that are ingrafted into Christ, whose fruite is du-
rable.

That he doth good in due time, when occasion fitly is offered, be Doct. 2.
taketh it, as the good Samaritane, Luk. 10.

To doe good in season, when fit occasion is offered, Pro. 3. *Vſe 1.*
28. for that is a good mans time, and then is the fruit ripe, plea-
ſant, profitable, and most acceptable.

Reprooſe to ſuch, as haue often occation fitly offered, to *Vſe 2.*
ſhew foorth good fruits, and neglect the ſame. They bee not
like the godly diſpoſed Philippians, Phil. 4. 10. but like *Dives,*
that fruitleſſe tree, or *Nabal* that churle.

His leafe alſo ſhall not wiſher.] By the tree is ſet out a godly *Explanation.*
man; by fruit, is to be vnderſtood his godlineſſe, and righte-
ousnes, in word and deede: and by leaues, may be meant the
outward beautie, and well managing of his holy profeſſion,
in his countenance, gesture, and outward behauour, which
be as pleasant greene leaues, beautifying his conuerſation be-
fore men. Hence note,

That one truly religiouſ, is not a leafie tree without fruit, as Doct. 1.
the hypocrite, who is all in ſhewes: nor a fruitfull tree without
leaues, as the rafh and headie person, wanting diſcretiōn. For both
leaf, and fruit, are here giuen to the godly man. So Ier. 17.8.
Ezek. 47.12.

Not to be as the hypocrites, all in profeſſion, and nothing *Vſe.*
in practiſe: nor to thinke, that it is enough, to doe *bonum*, and
neglect *bene*, a good thing may be marred in the making: the
word ſpeaketh of our face, Pro. 17.24. of our words, Pro. 15.
28. and 16.23. and telleth vs of wiſedome, and diſcretiōn,
Pro. 19.11. Psalme 112; and of iudgement in our courses,
Pro. 13.23. Hereby ſhewing, that it is not enough to doe a
thing, but to doe it, as it ought to be done.

*That ſuch a one is euer greene, neuer utterly deſtitute of ſpiri-
tuall moiſture and ſappe of grace: Iere. 17.8. Ezek. 47.12. Psal.
92.13, and 52.8. Ioh. 10.28. Phil. 1.5.6.* Doct. 2.

Con-

Vſe. 1.

Consolation to the truly religious, that they shall never wither away, Iere. 32.40.41. Ioh. 10.28. Rom. 8.30. not in the hot summer of persecutions, nor in the cold winter of a secure carnall peace, nor in the luke-warme season, of a pleasing prosperous estate, &c. God will not let his fade in grace, or faile of their dutie wholly.

Vſe. 2.

Instruction to striue to perfeuere in well doing, Mat. 24.13. Reuel. 2.10. Ezek. 18.24. 2.Pet. 2.21. not like *Iudas*, Mat. 27. nor *Hered*, Mar. 6. nor *Demas*, 2.Tim. 4.10. nor as the Angell of Ephesus, Reuel. 2.4. but as *Thyatira*, Reuel. 3.19.

Vſe. 3.

A confutation of those that hold that this planted tree may wither away; contrary to these Scriptures, Ierem. 32.40.41. Mat. 16.18. Ioh. 10.28. Psal. 37.24. and 145.14.

Explanatio.

And what soever] The Psalmist speakes very largely of a godly mans prosperitie : teaching,

Doct.

That there is a large extant of Gods goodnessse towards the godly. Genes. 39. 2. 5. 23. 2.Sam. 5. 10. Deut. 28. 2.Chron. 32.30.

Vſe.

To labour to be truly religious, sithen God doth so blesse his, which is most true, if we consider the end of the godly, for all things tend to make their end happie. Rom. 8.28. Psalme 37.37.

Explanatio.

He doth] Neither before, nor yet after in this Psalme, (in which a godly man blessed, is described) is any mention plainly of his speeches, but of his delight, meditation, and doing: not that a godly man hath not aswell good words, as workes, Psal. 15. but to teach vs,

Doct.

That a godly man is more to be measured, and more certainly to be knowne, both to himselfe and to others, by inward delight, and a minde set upon heauenly things, and by outward practises, then by words, be they never so faire and glorious.

Vſe.

Therefore let vs iudge our selues, and others by our delight inwardly, and practises outwardly, in good things, rather then by our tongues. It is neither profession, nor preaching, without internall grace, and externall fruits of pietie, that can make vs worthy the account of sound Christians. Mat. 7. 21.23.

*Shall prosper.] Iat siach, hee shall make to prosper : being Explanation.
restrained to good things which hee taketh in hand. Wee
learne ,*

*That a godly man is a cunning Artist in holy things : they Doct.
thriue in his hand. 2. Chron. 3 1.21. Genesis 39.2. Joseph
was a man that prospered, or as wee say a luckie man.*

To become a proficient in heauenly things, and to thriue *Vſe.*
spiritually by them, bee a good man, and doe that thou dost
sincerely , as *Hezekiah*, so shalt thou prosper, else thou wilt
be (as we say) but a bungler in good things.

If this prospering be referred to al things in general which *Explanation*
he doth, it must signifie his good vſe hee can make thereof,
and so prosper thereby towards God. For heere is meant
not the worldly, but spirituall prosperity. Teaching,

*That the godly man, can (like a good husband) gaine good Doct.
to his soule, and prosper so in all his doings, for so God instru-
cteth him. David and S.Paul shew vs this truth, if wee con-
sider well of them.*

Let vs learne to be such heauenly good husbands in mat- *Vſe.*
ters concerning our soules, in all our doings to bee rich to-
wards God. This is one of the greatest points of wisedome,
to be able to make aduantage to our soules of prosperity, ad-
uersity, of health, sicknes, of good and ill report,&c.

This third verſe doth teach, wherein a godly man is bleſ- *Explanation*
ſed, by this similitude, and noteth out the particular branches
thereof, shewing,

*That he is blessed. First, in that bee is planted. Secondly , Doct.
that it is by the riuers of waters. Thirdly,in being made fruit-
full, and that with good fruit seasonably. Fourthly,by his green
leaues, never fading. Fifthly, in his prosperous and happy suc-
ceſſe, which by right belongeth unto him : this God promiseth
the godly heere, and Deut.28.2 -- 8.*

To beholde with comfort the particulars of Gods bleſ- *Vſe 1.*
ſings to a godlie man, therby to iudge of his happines, and
to striue to partake thereof with him.

To be prouoked vnto godlines: for prosperity is promi- *Vſe. 2.*
ſed for a reward: and the godly onely haue a right vnto it

by promise. And if we enjoy not heere prosperity; and that it goe not well with vs, it is for that wee doe not well: and therefore God restraineth vs heere thereof, that we may not lose the perfection of happines in the life to come. Else he taketh pleasure in his people. Psal. 149. 4. Hee delighteth to doe vs good, Ier. 32. 41. and desires our well-doing. Deut. 5. 29.

Vſe.3.

To confute those that thinke it a vaine thing to serue the Lord. But let such consider, 1. Tim 4. 8. Psal. 128. Gen. 29. 1. 2. Psal. 119. 1. 2. 5. and remember, Mal. 3. 16. 17. 18. Psal. 73. 17.

VERSE. IIII.

Text.

The wicked are not so, but as the chaffe which the winde driueth away.

Paraphrase.

Now for the wicked and vngodly, their condition is most different, and opposite heereunto, as in regard of their studies and affections, so of the successe thereof also. They regard not Gods Law, and God as little with his fauour respecteth them. And howsoeuer for a time they may seeme to flourish like the ^a greene baye, or as a tree that groweth in his owne soyle: yet beeing not Gods planting, the root shall be ^b rotteness, and the same drye vp like the dust, and they shall be euen as chaffe it selfe, voyd of goodnessse and ^c stability, being in their ^d best estate, altogether vanity, without durablenesse. For as the winde seuereth the chaffe from the corne, and disperseth it abroad; so shall ^e Zeph. 2. 2. and the day of the Lords wrath scatter them ^f abroad, and he shall make a speedy riddance of them, from off the earth.

Explanatio.

Heere the Psalmist maketh the Antithesis betweene the Godly and the wicked: to teach,

That a godly mans blessednes is better discerned, by setting ouer against him in one view, the state of the wicked. Thus doth Salomon in many places of the Proverbs, cap 3. 32. 33. and 4. 18. 19. and 10. 3. and 12. 13. 21. So in Psalms 37. 9. 10.

Dcit.

II.

^a Psal. 37. 35.^b Esa. 5. 24.

Ier. 17. 6.

^c Hos. 13. 3.

Iob. 21. 8.

Amos 9. 9. ¶

^d Psal. 39. 5. 11.^e Zeph. 2. 2.

1. 18.

II. 16. 17. 18. 20. 22. 28. 29. 37. 38.

To behold thus the godly and wicked together, heereby *Vſe*. we shall better iudge of them: to esteeme highly of the godly, and to negle&t the wicked; to make vs to continue in wel doing, and to eschew the paths of wickednes. This is a setting of life and death, bleffing and cursing before vs, Deutr.

30. I.9.

Not so the vngodly.] Here *Ha-riſhangnim* the lowest de- *Explanation* gree. vers. I. is put for all three. *Chatanim*, sinners, and *Letsim*, scorners. *Lochen non ſic*, noteth an vnlikenesse betweene the godly and vngodly: hence teaching,

That there is altogether a great difference between the god- Doct. ly and the wicked. The prooſe heereof are the places of the former doctrine. And also wee may ſee heere, that what before is affirmed of the godly, is denied altogether of the wicked.

To hold a great difference to be, between the wicked and *Vſe*. godly; for that which is ſaid truely of the one (not as a man, but as a godly man) is denied to the other, (not as a man, but as a wicked man.) It is godlines, and vngodlienesſe, which maketh the difference which is heere ſpoken of.

In taking these words (not ſo) and applying them to all *Explanation*. that which is ſaid of the godly, not to bee ſo to the vngodly: would afford many doctrines.

I. *That a wicked man (whatſoever he be) is not blessed.* Ps. Doct. I. II. 5. 6. and 37. 38. Prou. 2. 22. Matthew 15. 41. Psalme

9. I.7.

To pull down the proud conceit of the wicked, liuing in *Vſe*. pleasure and prosperity: they muſt know that yet they are not to be accounted blessed.

That the wicked are not planted, but remaine in their natu- Doct. 2. ralſtanding, thought they bee in the Church, yet are not of it; Like *Simon Magus, Ananias and Saphira, Hymenaeus and Alexander*, and ſuch like.

So long as men liue vnreformed, neuer to hold them to be *Vſe*. plants of the Lord, which are trees of righteousnesſe. Eſa. 61. 3. but counterfeit, or rotten members, ynfruitfull trees, which

one day shall be cut downe, and cast into the fire, Mat. 3.10.
and 7.19. Luke 13.7.9. John 15.6.

Doct. 3.

That they haue no lively root, nor doe feele the saning operation of the ryners of water, as the godly doe.

Vse.

To iudge our selues to be godlie, or not so, as wee take root in righteousnes, and benefit by the word, and power of Gods holy spirite : these sprituall waters of life.

Explanation

As in these is shewed, that the wicked are otherwise then the godly : so the like may bee noted out of the rest : which heere onely is briefly set downe.

Doct. 4.

That they be fruitlesse in good workes.

5 *That which they doe is rotten and untimely fruit.*

6 *They in time wither for want of root, and moysture.*

7 *Goodnes prospereth not with them ; or, in the end they shall be knowne not to be prosperous. Ps. 5.5. Iob. 21.18.*

Vse.

To discouer by all these, who are to be iudged wicked: and if we doe finde our selues hereby among them, let vs depart from the tents of these wickedmen, lest partaking of their sins we receiuie of their plagues also.

Explanation

But are.] Before is shewed what they are not , now is noted what they be.

Doct.

True iudgement is a certaine affirming what a thing is , and not onely a denying what it is not : or, it is not enough to know what the wicked are not, but also what they be.

Vse.

Look to the well informing of our iudgements; for sound knowledge can positiuely set dawne the tenent held.

Explanation

Like.] Heere the Psalmist setteth out the vngodly men, as before he did the godly man, by a similitude ; to teach vs--

Doct.

That the vngodly mans wretched and miserable estate, is not easily discerned: and therefore heere it is illustrated by a similitude, and David acknowledgeth this, Psal. 73.16.

Vse.

Not to consider superficially or sleightly of the wicked mens estate: but seriously to take view theredf, by this and such like similitudes, painting them out in liuely colours: else if we behold them according to their outward worldly and transitory glory, we shall be much deceiued, & greatly tempted, as was Jeremy, cap 12. David. Ps. 73. and others, Mal. 3.

Chaffe.]

Chaffe.] Mots signifieth chaffe, or any light and contemptible thing : the Septuagint translate it by χάστη, which is dust, as well as chaffe. So are they compared ; also note , that in speaking of the wicked, and comparing them , hee speakes plurally , as vnderstanding all : but of the godly hee speakest singularly, in one, to know them all. Teaching,

That one godly man is of more account with God , then all Doct.1. the wicked, as much as one godly fruitfull tree, is better than all chaffie dust, or dusty chaffe in the world. See this in Gods fauour to Noah alone, among a world of wicked men. Gen.6. So to Lot in Zodome, Gen.19. so also, Ierem.39.11.16.

Great comfort to the godly , though neuer so few : the Use 1. Lord taketh pleasure in them. Psal. 149.4. more then in all the rest of the world, Esai.43.4.

To teach vs to esteeme with God, more of one good man, Use.2. than of all the wicked. Psal.101.6. and 119.63. Prou.10. 20. For the tongue of the iuft is as fained siluer : but the heart of the wicked is little worth : the godly are as the apple of Gods eye, Zach.2.8. they be his peculiar people, right deare and precious in his sight, I .Pet.2 9. Exo.19.5. Psal.135.4.

That all the wicked are alike : they are all , euен the whole ranke of them, walkers as well as standers and sitters, the least Doct.2. in euill, as wel as the deepest in transgression, all are but as very dust and chaffe, most contemptible with God. Psal. 119,119. Esai.17.13.

Not to enuy the state of the wicked. Psalm.37.1. Pro.24. Use.1. 1. but to take them to bee as very chaffe , diuided from the corne, euен light,vnfruitfull,of little vse, or none at all,base, of none account or worth, but to bee troden vnder foot and burnt, Mat.3.12. Iob.21.16.17.

Let the wicked hereby learne to know themselues, the best Use.2. are but as very chaffe, rich chaffe, honourable chaffe, witty chaffe,&c. This shall they know by the wind of Gods wrath, and flaile of affliction vpon them, which they cannot endure. Iob 21.17. consider what man is, Psal.62.9.

Which the wind driveth away.] This is added, to expresse Explanatio more fully, the misery of the vngodly, subiect to the wind,

to be tostēd too and fro : the word *nadaph*, signifieth to drue away : hereby teaching,

Doct.

That the wicked are as easily remoued from their standing, as chaffe or smoake with the winde, Psal.68.2. Esa.17.13. Iob.21. 17. which winde the Lord will make, Mat.3.12. Iere.51.1.

Vſe 1.

The wicked not to bragge of their power, strength, and authoritie : for God can remoue them as easily, as winde doth light chaffe, or melt them as waxe, Psal.68.21. hee can make them as dust, & stubble, Esa.41.2. yea with ſound of a leafe chase the, without pursuing them, Leuit.26.36. 2.King.7.6.

Vſe 2.

Godly not to feare the wicked mens chaffie power, but trust in the Lord, pray for his aid, who is vñrefiftable as wind, fearefull as flaming fire, to melt & consume them. Pſa.62.9.

VERSE. V.

Text.

Therefore the wicked ſhall not ſtand in iudgement, nor ſinners in the aſſembliſe of the righteons.

Paraphraſe.

a Matth.3.12.

Eſa.30.28. and

14.16.

Iere.51.2.

b 2.Cor.5.10.

c Mat.24.30.

Luke 23.30.

Eſa.2.19.

Reuel.6.16.

d Mat.25.32.

e Mat.13.30.

f Mat.25.41.

Therefore they ſhall not be ^a able to endure the triall: but when the Ancient of daies ſhall ſit, and the Lord ſhall prepare his throne for iudgement, (though they doe appeare before him, as ^b all muſt) yet as men caſt in their ſuite, in ſtead of confidence in their cause, feare and terror ſhall make them ^c hang downe their heads. And howſoever here they liue among the iuft, and ouertop them too : yet then, as men conſounded with shame, they ſhall not endure the glorious preſence of that bleſſed compagnie, from whom, by the iudgement and ſentence of God, that righteous Judge, they ſhall be ^d ſeparated as ^e tares from the wheate, bound vp in ſheaues to be burnt, and as a cursed crue, being made to depart, ſhall be caſt into ^f euerlaſting torments.

Explanation.

[Therefore] This verſe is an inference, which the Psalmiſt maketh, vpon the conſideration of the vanitié of the wicked, the chaffie people, because he knowes them to be but chaffie, hee concludeth their ouerthrow and ruine, and that out of themſelues : hence informing vs in theſe truths,

Doct. I.

That the true understanding and knowledge of the nature of the

the wicked; giueth vs a right iudgement of their end: which the Prophet David sheweth in many places; for describing the, he concludeth thereupon their miserable end: Pro. 6.12.—15. Psal. 37.12.13. and 2.2.3.4.5.9. and 52.1—5. and 53.1—5. but the conclusion made, is turned sometimes into a prayer, as in Psal. 10. there is a description of the wicked from verse 2.—11, then the 12.14.15. are a prayer: and in the 16 verse a prophecie. So Psal. 28.3—5. and 36.1—4.12. Sometime it is an exhortation, as in Psal. 50. vers. 16—21.22.

Note.

To iudge wisely of the end of the wicked, learne to know *Vſe. 1.* well their nature and conditions.

Let the wicked learne therefore to know themselues, that *Vſe 2.* thereby they may consider of their end, and by feare of deſtruction, be moued to leauē off their ſinning: The not knowing of themſelues maketh them ſecure in their courses, careleſſe of reformation, and preſumptuously confident of the ioyes of Heauen, the reward only of well doing.

To lay open the nature and properties of the wicked out of *Vſe 3.* the word, that hereby they may ſee and diſcerne themſelues, and thereby their end, except they be reformed. The Prophet David in the Psalmes, and Salomon his ſonne in the Prouerbs, doe moſt excellently, and very largely teach the Church of God this point, that by knowing what they are, the godly may iudge rightly, what they ſhall be, except they bee reformed.

That the deſtruction of the wicked, is of, and from themſelues: Doct. 2. for the cauſe of their not being able to abide the iudgement, is their owne emptines and vanitie. The Prophet ſaih of Iſrael, that her ruine was of her ſelfe, Hos. 13.9. See Numb. 16. 38. Eſa. 3.9.

To iuftifie God in his iudgements, as 2. Chron. 12.6. Psal. *Vſe. 119.70.* and to condemne our ſelues for our ſinnes: for our owne wickedneſſe bringeth vpon vs deſtruction. Eſa. 9.18.

The ungodly] As the Psalmitis make them all like chaffe: *Explanatio.* so here hee speaketh ſtill plurally, to make them all ſubiect to miserie, in the day of iudgement: ſhewing,

That as all the wicked are chaffe: ſo the ſame end ſhall be alike, Doct.

Vse. at the last to them all, Psal. 9.17. Matth. 25.41.

Let not the wicked deceiue themselves: they here indeed differ in outward state much; some rich, some poore, some honourable, some base, some learned, other ignorant: but because they bee all of them chaffe, they shall all haue the end that chaffe is appointed vnto, Matth. 3.12.

Explanatio.

Shall not stand in judgement.] The Psalmist may here seeme to expound the similitude: meaning by *chaffe* the *ungodly*: by driving away, *not standing*: and by winde, *judgement*: to shew,

Doct.

That it is vsuall in Scripture, and specially here in the Psalms, and Proverbs, to admit of variation in words: as Deut. 32.2. Psal. 32.1.2. and 34.1. and 33.6.

Vse.

To obserue this, and for the better informing of our vnderstanding herein: note, that this variation is to expresse commonly one of these three things: I. *The same sense*: this most vsuall, and it is to explane the meaning more at large: as the places quoted shew. So Psalm. 33.11. Prou. 7.18. 25.27. and 1.5.15. and 2.3.4. II. *The sense that is nigh unto it*, as Prou. 1.8. III. *For contrarietie*, Pro. 14.1. and 15.1. Psalme 37.21.

Note.

Explanation. *Stand vp]* Opposed to bending, or falling downe, Psal. 18. 39. and 20.8. God riseth vp to iudgement, Psal. 76.9. To stand then, is to be able to abide the countenance and sentence of the Judge, without feare, Luk. 21.36. And to arise or fall, is to bee iustified or condemned, Mat. 12.41. Reuel. 6.17. Hence may we be informed,

Doct. 1.

That there is a iudgement, Psal. 76.8.9. Eccles. 12.14. Iere. 25.30.31. Psal. 9.

Vse.

To consider of this seriously, which the Lord exerciseth often in this life, against the world, Gen. 6. and 7. against a countrie, 2. King. 17.10. against Cities, Gen. 19.24.25. against families, Numb. 16.27.32. Ios. 7.24. and against persons, 2. Chro. 13.20. 2. King. 19. 22. 37. and 1.11. Numb. 15.35. 2. Sam. 19.14.17. so of the great day of iudgement, 2. Cor. 5.9.10.11. Dan. 7.9.10. Act. 17.31. Mat. 25.

Doct. 2.

That albeit the wicked shall all appear, Iere. 25.31. 2. Cor. 5.

10. Eccles. 12.14. (the words are generall) yet shall they not arise vp, that is, be iustified; nor stand, that is, be acquited, but be condemned, and driven, as chaffe with the winde, from Gods presence, Mat. 25.41.

Let the wicked that now stand vp, and beare a sway till Vse. 1. judgement come, learne betime to humble themselues: for God will ouerthrow the wall of their defence at the length, Ezek. 13.13. Deut. 29. 19? Revel. 6.15. and send fanners to fanne them, letely. Psal. 53.9. like Balshazzar, too light in the Lords weights and ballance, Dan. 5.27.

Let none esteeme of the wicked as they be prised in their Vse 2. weight of earthly honour and riches: but as they shall bee found by judgement then, of a chaffie nature, lighter then va-tie, Psal. 62.9. like Balshazzar, too light in the Lords weights and ballance, Dan. 5.27.

Nor the sinners in the congregation of the righteous. The word *Explanatio.* stand is here againe to be repeated: and the wicked are called sinners, *Chataim*, such as adde sinne to sinne, liuing, and accustoming themselves to sinne. See vers. 1. of this word. These are they that cannot stand in the congregation of the righteous. From this we learne,

That it is all one, to rise up in judgement, and in the assembly of Doct. 1. the righteous: and they that cannot stand up in the one, neither can they stand up with the other. M. misignioris dist. 1. 10

Hence let all consider, what it is therefore to be with, or a- Vse. gainst, to approue or despise, the assemblie of the righteous. Doct. 2.

That not such as haue sinned, but such as are sinners, shall not be allowed of God among the righteous.

To take heede in judgement we benot found sinners: all Vse. haue sinned, Rom. 3. and none but hath sinne, 1. Joh. 1. but all are not sinners. It is not simply sinne, but liuing without re-pentance in sinne with the sinner, that cuts men off from the godly.

That it is a punishment to the wicked sinners, not to be allowed Doct. 3. among, but to be driven from, the assembly of the righteous: ei-ther here, as 1. Cor. 5.5.13. 1. Tim. 1.20. or as in the last day, Matth. 25.

Let such as doe (in contempt of the godly) diuide them- Vse.

selues from them, know that once it shall be their punishment. And as here they will not partake with them in their godlinesse: so shall they not there in their blessednesse.

Explanation. The word *gnedah*, here translated assembly, or congregation, signifieth a meeting together at a certaine place, at the time appointed by authoritie, comming of *jagnad*, which signifieth *publica autoritate locum & tempus certum, de re aliqua conueniendi indicere*, as in a synode or Councell, 2.Sam.20.5. Psalm.48.4. By righteous, wee must vnderstand (taking the word euangelically) such as through Christ are accounted righteous. From hence we may learne,

Doct. I. That though the godly be now dispersed abroad, yet there is a most certaine time and place appointed of God, for their gathering together, to make a full congregation, Matth.24.34. AND 25.32. 1.Thess.4.16. 1.Cor.15.52.

Vſe 1. Comfort vnto the godly dispersed, they shall one day bee gathered into one.

Vſe 2. To be patient, and waite the Lords appointed time, which assuredly shall be in time, for the ioy and happie meeting of all the blessed companie.

Doct. 2. That this assembly shall be onely of the blessed, and righteous persons: though here they bee mixed among the euill ones: or rather these among them, Mat.25.32. Esa.60.21.

Vſe 1. To worke ioy in the hearts of such as here doe grieue, that they cannot ever be with such in this life, as one day they shal be all together.

Vſe 2. To suffer the tares to grow vnto the haruest, the Lords Angels will then weed them out, Mat.23.30. Psalm.37.30.

VERSE VI.

Text. For the Lord knoweth the way of the righteous: And the way of the wicked shall perish.

Paraphrase. **B**ut for a conclusion, would wee know the cause, why all things doe so differently befall these two sorts of persons? Surely the iust are taught of God ^a the way that they shall

^a Psal.25.12.

shall chuse : he ^b ordereth their goings : ^c the paths of a righteous man are directed by the Lord, for hee joyeth his way, and so maketh him to prosper. He ^d careth for the godly, his ^e eye is euer vpon them that feare him, ^f working all their ^g workes for them : He ^g helpeth them, and of him is their salvation, and thus doe they ^h obtaine peace : whereas God withholding and withdrawing his grace from the wicked, leaueth them to themselves, not caring for them, they for want of his aide and succour ⁱ consume as the fat of Lambes, ^l Psal.37.19. and as the smoake they vanish away, thus they perish, ^k destroyed shall they bee together, and the end of the wicked shall be cut off : ^l confusion shall devoure their labours, they ^l Iere.3.24.25. shall lie downe in shame, and reproch shall couer them, this shall be their portion to drinke.

For the Lord] The Psalmist, hauing set out the godly and *Explanation*. wicked soifferingly, being now to conclude, he fetcheth the reason of all this from the Lord, and not out of the men themselves : teaching,

That it is of the Lord, and not of men, that there is such a difference of persons, some godly, some ungodly, some righteous, some sinners, &c. Esa.60.21. and 61.3. Psal.147.2. Act.2.47. Rom.9.16.17.18.21.

Give glorie vnto the Lord for thy goodnessse, and pray to Vse. him; for thy brethren : for what thou hast, it is receiuied from him and what they want, they cannot enjoy, but by him.

Knoweth the way of the righteous.] The word knoweth is not *Explanation*. to be taken for knowledge simply, as Rom.1.21. Nehe.6.12. or to acknowledge, as Act.19.15. but for loue, care, and to be pleased with, Psal.37.18.23. and 31.7. and 144.3. Pro.12.10. Iob.9.21. as may appeare by the contrary, Psalm.101.4. Matth.7.23. The Doctrines from these words are,

That there bee such as are righteous, and so to bee accounted: Doct.1. Psal.32.1.11. and 37.29. Prou.2.20. Mat.25.37.46.

To receiue this truth, but yet not according to the law of *Vse* 1. workes, Psal.143.2. Rom.3.20. Gal.2.16. Iob.25.4. but after the law of grace and faith, Rom.3.24. and 5.1. Galath.3.8.11.

Vſe. 2.

To reioyce that any man may bee hold righteous in Gods mercie, seeing in our selues wee are so wicked : for such righteous ones are blessed, Psalme 32.1.2.11. vs. 1. of this Psalme.

Doct. 2.

That these righteous ones have a way or path to walke : for here it is said the way of the righteous, ascribing to them a way : see Pro. 2.20. and 14.8.

Vſe.

To search out this way, to walke with the righteous in it; it is not the way of nature, nor a path vpon the earth, that men tread in, nor the way of corruption, Gen. 6.12. Pro. 4.14. but the good way, 1 Sam. 12.23. 1. King. 8.36. the old way, Iere. 6.16. yet the new and liuing way, Heb. 10.20. the way of peace, Rom. 3.17. the way of wisedome, Pro. 4.11. of perfection — of life, Pro. 10.17. and the way of good men. Proverbs 2.20.

Doct. 3.

That the Lord knoweth this their way, Psal. 37.18.23.

Vſe.

To reioyce and comfort those that be godly, that the Lord approueth and is well pleased with their way; though men be not. Let them meditate on Psal. 37.5.6.7. verses.

Doct. 4.

That this knowing and approuing of their way by the Lord, is the true cause of their happiness and salvation. Ephes. 2.8.

Vſe.

Not to looke vpon thy goodnessse, or grace, thy godlinesse, and iustice: but magnifie the Lords mercie, that is pleased to approue of thee.

Explanatio.

Note for a conclusion of this, that the Psalmist beginneth singularly, as speaking but of one, vers. 1.2.3. but heere hee ends plurallie (saying the righteous) as including all : to teach,

Doct.

That the description here set downe, is not of one singular godly man : but is the lively picture of all the righteous.

Vſe.

Let all them behold this paterne to draw themselues therby, if they would be accounted among the righteous.

Explanation

But the way of the vngodly shall perish.] Heere the Prophet sheweth on the contrary the end of the wicked : and from this may we learne,

Doct. 1.

That perishing in the end is the portion of the vngodly, euen to all of them, from the wicked vngodly, to the lewd sinner, and from

from this to the proud scorner: for heere the word is in the plurall number *rishangnim*, Psalm.9.17. and 11.6. and 37.38.
Mat.25.33.41.46. Pro.11.7. Rom.2.8.9. Reuel.20.10.15.

You wicked before the time of vengeance come, behold *Vſe 1.*
your end every one of you, and repent, and pray God, if it be
possible, that your wickednesse may be done away.

Let not any godly, bee they never so poore, enuie the pro- *Vſe 2.*
speritie of the wicked, Prou.24.1. and 3.31. and 23.17.18.
Psal.37.1.2. and 129.6.

That their way, that is, their counsels, studies, endeouours, pra- Doct.2.
ctises, also their glorie, power, honour, and authoritie, shall haue a
dismall day, and come to a miserable end: Psal.37.2.14.17.35.
36. Pro.11.7. and 13.9.

To looke to our way what it is: if it bee the way of the *Vſe 1.*
wicked, it is the way of wickednesse, Psal.139.24. the way of
darknesse, Prou.2.13. the broad way leading to destruction.
Matth.7.13.

The godly to be content, and patiently waite, and not feare *Vſe 2.*
the power, policie, and practises of the wicked; they shall
haue an end.

Note here that perishing, is opposed to the Lords know- *Explanation.*
ing and approuing of the godly, which is not spoken of the
wicked: to teach,

That for want of Gods approbation, the wicked and their way Doct.
do perish: His not knowing, that is, his not approuing them,
is his reiection of them, and so their vtter destruction. Matth.

7.23.

Therefore aboue all things let vs labour for Gods appro- *Vſe.*
bation: for if he iustifie, who can condemne? Rom.8.33.34.
but if the Lord be against vs, who can pleade for vs? 1.Sam.

2.25.

The



The second Psalme.

THE ARGUMENT.

The principall
point of the
Psalme.

THIS Psalme is in order the second, Acts 13.33. though some have held it all one with the first, this ending with blessed, as the other therewith beginneth. It hath no title, but is ascribed by the holy Apostles unto Dauid, Acts 4.25. who is thought to haue penned it, after his victories over the Philistines, who gathered themselues against him, when the people had made him King in Sauls roome. In which, as in many other things he was a type of Christ, of whom also this Psalm speaketh. Acts 4.25.26.27. Heere Dauid the King, Dauids kingdome, and his enemies, set out Christ the Messiah our King, his kingdome, and enemies rebelling against him. It is a mixt Psalme, containing Doctrine, Prophecie, and exhortation: the principall point in it, is this, that as Dauid by Gods appointment, was to rule in Sion; and to subdue the nations (maugre their harts) so Christ Iesus (as here is fore-promised, and now is fulfilled) by the appointment of God his father, was to be established in his kingdome, and therein to beare rule, as is shewed in vers. 6.7.8. 9. in despight of all his enemies, not being able by their power, or policie, to withstand him, as vers. 1.2.3.4. doe manifest, but should in the appointed time, feele the power of his heauy, and wrathfull indignation? if they did continue to oppose him. vers. 5. And therefore the Psalmist hereof certainly perswaded and wished saluation to such, as God hath ordained to be saved, exhorteth them to be wise, to feare the Lord, to serue him, and to doe him homage, least they perish, pronouncing them contrarily to be most happie, which doe yeeld all humble subiectiōn, and doe put their trust in him. ver. 10.11.12.

The

The vse and profit of this Psalme.

IT is a prophetical history, or an historical prophecy in *David* the type of Christ Iesus the Antitype. I. Shewing how he shall be King. II. That he shall haue many enemies of the meanest, as also of the mightiest, banding themselues together against him. III. That yet for the Churches comfort, their attempts, studies, consultations, power, pollicy and Psalm.7.14. rage, shall proue to bee of none effect: let them trauell with wickednes, and conceiue mischiefe, they shall yet bring forth a lye: for Christ shall confound them. So as in this Psalme the godly may comfort themselues in an assured victory against their enemies, they may hereby in their faith be strengthened, touching all their spirituall assaults made for the ouerthrow of Christ's kingdome, against which the gates of hell shall not preuaile. In all their miseries, afflictions and troubles, they may haue recourse vnto Christ their King and Soueraigne, for aide and defence, who is able, and will also reuenge their iust quarrell, with his iron scepter vpon those base and earthen vessels. And heere the wicked that cannot away to be vnder Christ's easie yoke, neither may endure to beare his light burthen, may in time learne to bee wise, and to serue the Lord, reioycing in trembling: lest the Lords anger bestirred vp against them, to their vtter confusion. He is a Lambe, he is a Lion: as a Sauour, so a Judge. Hee hath the sentence of absolution, Come ye blessed, and the sentence of condemnation, Goe ye cursed: he treasureth vp mercies for those that bee his. Blessed are all they that put their trust in him: but reserueth vengeance: vialls full of wrath to be poured on the head and hairy scalp of all that rise vp against him.

The

The resolution of this Psalme.

This Psalme hath two parts:

1. A two-folden narration.

2. An exhortatory conclusion, wherein is set downe,

1. Of the attempts of the wicked against y^e kingdome of David, as the type, and of Christ as the antitype, set downe

2. Of Gods maintaining both the one & the other: & this again is twofold:

1. The things whereto he exhorteth them, are,

2. Reasons to moue hereunto, which are

1. By way of interrogation, admiring their folly to goe about that, which was impossible to effect. ver.1.

2. By an affirmative declaration, and that

1. Of the power of God whereby he

2. Of his mercy manifesting his decree, if this might moue them to obey, and that

1. Of their association, & leagueing together. ver.2. illustrated from the

2. Persons a-

spiring: Kings and Princes.

2. Persons a-
gainst whom, the Lorde and his anointed.

2. Of their encouraging one another to this rebellion. ver.3.

1. Scorneth their attempts, as not able to doe harme. ver.4.

2. Confoundeth them in his displeasure. ver.5.

3. Anointeth his King, and setteth him ouer Sion. ver.6.

1. Concerning the person of this King. ver.7.

2. Concerning his kingdome and the amplitude thereof. ver.8.

3. Concerning the power and effects of it against such rebellious ones. ver.9.

1. Wisedome to obey, ver.10.

2. To worship him as their God. ver.11.

3. To do fealty, as to their King. v.12.

1. His displeasure, and the euill that will follow, if they do not obey. ver.12.

2. Happines, if they do betake themselves to his protection. ver.12.

The

The generall obseruations.

IN this Psalme thus setting out Iesus Christ his person, his offices, his kingdome, so fully before hand to the people of God in the old Testament, as it is now verily fulfilled in our eyes, we may learne, I. That this Psalme was not of any private interpretation, but was deliuered by *Danid*, as hee was moued by that vn-erring spirit of God, as all holymen were, 2.Pet.1.20.21. II. That the doctrine of the Gospell of Christ and his kingdome was no new doctrine, when he was incarnate, which hee and his Apostles taught; but that pure and most holy ancient truth deliuered before in the holie Scriptures, as the word sheweth, Luk.24.27.44. Acts 26.22. and 28.23. III. That as the knowledge of Christ was revealed vnto the holie men of God: so they taught the same which they did receiue concerning him, (and as wee now beeleeue) vnto the people of God. So *Jacob*, Genes.49.10.11. Mich.5.2. Esa.7.14. and 9.7. and 35.5. and 53. and 61.1. *Zacharia*.9.9. and 13.7.11.12. Dan.9.26. *Danid* heere, and Psal.22.&c.

H

PSAL.



PSAL. II. VERS. I.

Text.

Why doe the people rage, and the people murmur in vaine?

Paraphrase.

^a Psal. 89.19.20.

21.



Od spake ^a sometimes in vision and said, I haue laid help vpon one that is mighty; I haue found *David* my seruant, with mine holy oyle haue I annoynted him: mine hand shall be established with him, and mine arme shall strengthen him:

^b Psal. 89.34.35 my ^b couenant with him will I not breake, nor alter the thing that is gone out of my mouth; I haue sworne by my holinesse that I will not faile *David*. And not onely for *David* himself, but for his ^c seede also, the same God hath promised that it should be for euer, and his thronē as the Sunne before him: that of his seed he would raise vp his son Christ according to

^d Psal. 110.1.2. the flesh, to whom he hath said, ^d Sit thou on my right hand, till I make thine enemies thy footstoole; be thou Ruler in the middest of thine enemies: what then, not onely wickednesse, but folly is this? worthie to be wondred at, both of the Heauenly round about, and the Iewish people, that they should storme hereat, & mutter amongst themselues, as if they could hinder this counsell and worke of God, which is most impossible.

Explanation. Why?] *David* considering what is in the verses, 6.7.8.9. in this, from a holie securitie, and sure faith with which he concludeth in the end, he admiring also their follie and madnesse doth demaund, and thus as a religious insulting maketh a question: to teach,

Dest. I.

That the godly in their certaine knowledge of their safe estate, and in full assurance of victorie ouer Christ's, and their enemies, doe make light account of their attemptes. Esa. 37.22.

To

To make a light reckoning of the enemies of the Church; *Vſe.*
and to doe this, wee must learne to know, and beleue confi-
dently, the sure and the safe estate of the Church of Christ
triumphing, vers. 6.7.8.9. in his members: conquering, Mat.
16.18. Reuel. 14.1.4. and 10.11.—16. and in the certaine de-
struction of all them that rise vp against them, Reuel. 19.18.
—21. and 20.10.

*That the godly wise cannot but wonder oftentimes, at the acts Doc. 2.
of carnall and earthly people, they be so voide of reason, yea some-
time God himselfe wondereth therat. Esa. 59.16.*

Seeing people will be sometime so vnreasonable, let vs trie, *Vſe.*
and as we finde, so iudge, and not for the number be brought
into a confederacy with them, but follow the holy and whol-
some counsell of Isai.chap. 8.11.12.13.

*Doe the heathen] By heathen in Davids time, are meant the Explanation.
people of any nation, except the Israelites, in Israel and Iudah,
as the Ammonites, Moabites, Idumeans. Philistines compassing
about Davids kingdome, 2.Sam. 5.17. and 8.and 10. These
were Davids enemies nigh at hand.*

*They that border nighest upon the dwelling of the righteous, if Doc. 5.
they become not one with the people of God, will prove hatefull
foes to them: as all these nations did to David and Israel: and
so other in Nehemias daies, chap. 4.1.7.8.*

To be wise and watchful with *Nehemiah*, and to haue euer *Vſe.*
an eye vpon those that will not be of our religion, and yet be
nigh vs, these bee enemies in heart, and when they can get fit
occasion, they will with *Sanballat, Tobiah the Ammonite and
others*, shew it to the full.

*Rage] The word *raghn* is tumultuously as in an vprore to Explanation.
come together, as Psal. 64.2. and the word *Ephruaxan*, Act. 4.
25. noteth rage, pride, and fiercenes, as horses that neigh and
rush into the battell: and all this was, for that God had exal-
ted David, who was a man seeking the welfare of Israel.*

*Some enemies of the Church, are violent, furious, and raging as Doc. 1.
beasts, Act. 19.28.29.32. Luk. 4.28.29. The word is vſed in
Daniels case, Dan. 6.6.11.*

Thinke to finde some as beasts, mad and furious enemies; *Vſe.*

such our Sauiour found, Luk. 4.28.29. Matth. 26.47. and 27. 22.— So S. Stephen, Act. 7.54.57. 1. Cor. 15.32. and therfore prepare with patience to endure their madnesse, as the Saints formerly haue done. 1. Thess. 2.14.15.

Doct. 2.

The wicked take it grieuously to see any advanced for the welfare of Gods people, and doe as enraged beasts oppose them. Nehem. 4.7.8. Act. 4.2. Mat. 2.3. 16. 2.Sam. 5.17.

Vſe.

Those that wish well to Sion let them looke for enemies : as Nehemiah found; David here; Daniel; S. Paul after his conuerstion : the world only loueth her owne, Ioh. 15.19.

Explanation

And the people, &c.] These were enemies to David within the Church, to wit, of the Israelites : as Abner, with all that tooke part with the house of Saul, 2.Sam.3. who were herein as the heathen : teaching,

Doct.

That heathen, that is enemies out of the Church, as were the Philistims, 2.Sam. 5.17. the Iebusites, chap. 5.6. and heathenish people, she wicked within the Church, as Saulists, vnnaturall Abrahomites cannot be willing to subiect themselves to the best, and most religious governours that may be. Num. 16.2.3. 1.Sam. 8.7. and as Davids example heere sheweth: so Ierem. 41. 2. and 2.Chron. 20.1.

Vſe. 1.

To take notice of mens rebellious natures, which cannot endure any subiection, no not to the best governours in the best government. Feare therefore the Lord and honour the King, and meddle not with those that are seditious. Proverbs 24.21.

Vſe. 2.

To learne therefore not rashly to lay the fault vpon Princes, because of the rage of the heathen, or tumultuous opposition and murmuring of their subiects against them: for so should meeke Moses, holy Samuel, and zealous David be condemned.

Explanation.

As David found enemies both abroad and at home, of heathen, and of his owne nation : so did Jesus Christ, Matth. 2. Ioh. 9. 22. Luke 4.29. and 19.47. Ioh. 11.47. Luke 23.11. Mar. 15.15. Teaching,

Doct.

That the enemies of God, of Christ his sonne, and of his kingdom in the type and antitype, are many and manifold wicked at sempters;

tempters, not wanting many abettors both within and without the Church. Psal. 83.6. and 38.19. and 3.1. 2. Chron. 20.

I.2. Acts 4. Luke 23.1. Math. 27.1.

Let the Church looke for troubles beere, of the enemies Vse. thereof, both abroad and at home. Consider these places.

Ioh. 15.20. 2.Tim. 3.12. Acts 14.22. 1.Thes.2.14.15.
Mat. 10.22.16.36.37. Luke 9.23.

The word *ummim* translated people, is of *umah*, a people from one stocke, as the Israelites were, which differeth from *gnam*, a people gathered of diuers, here it is put for the common sort. Teaching,

That the multitude and commons are apt to become furtherers of euill, and enemies to goodnesse, this found Noah, 1.Pet. 3.20. Lot 2.Pet.2.7.8. Gen. 19.4.—Aaron, Exodus. 32.1. Isa.1.4.—Ier.13.10. and 44.15. Acts 19.25.28.29.

Therefore to take heed of the common sort: not to hang Vse. vpon them for their applause, and fauour, not to relye vpon them, and not easily to follow the multitude, Exodus. 23.2. For the most are commonly the worst, Mat.7. 13.14. They are of the world, Ioh. 15.19. which lieth in wickednesse. I. Ioh.5.19.

Imagine, or meditate. The word *jehgu* of *hagab*, significat Explanation cogitationem in rem aliquam intendere: and as Molerus ad- deth, *sedulum, irremissum, assiduum, & indefessum studium, teaching,*

That the enemies within the bosome of the Church imagine Doct. *mischiefe, and without wearisomnesse, study to bring about their purposes. Proverbs.4.16.17. Mat.26.3.4.and 27.1. John 11.47.48.*

To looke watchfully to the bosome enemies, and the wicked within the Church, for they be very dangerous. Vse. I.

To bewaile our wickednesse that we can be weary in well Vse 2. doing soone, but neuer in deuising and meditating vpon our lusts, to satisfie our pleasures, to gaine profit, or to worke our malice euen against Christ and his members.

A vaine thing. The word *rich* is translated of the Septua- Explanatio. *gint by αρις ταῖς ιουδαιοῖς, κατά.* So Acts 4.25. which is, to bee

without effect or fruit, lost labour, empty handed, Mar. I 2.3.
Luke I.53. teaching,

Doct.

That the study, counsell and enterprize of the wicked against the godly are but vaine, Psal. 21.11. Esa. 8.10. & 33.11. & 41.11. See it in David, 2.Sam.22.1. against Absor: 2.Sam. 3.27. In Ishboseth, 2.Sam.4.7. In the Lebusites, 2.Sam.5.8. 1.Chr.11.8. in the Philistines, cap.5.&c 8. in Absalom, cap. 18.9.14. in Sheba. cap.20.22. and in Ioshuah against his enemies. Iosh. 10.3.5.10. and 11.1--8. So in Christ and his Church, Phil.2.9.—Reuel.19. and 20. 1.Cor.15.57. Róm. 8.37.38.

Vse 1.

The wicked to take notice of their folly & vain attempts, kicking against the pricks, they shal not prosper. Esa. 29.8.&c 54.17. Ier.1.29.

Vse. 2.

Great comfort to the godly, that though many heere suffer of the wicked, yet the victory shall be theirs, for the wicked shall not win the field, Psal.37.13.15. 17.40. and 46. 10.11. with verses 2.3.5. Esa.6.4.7. And therefore let the godly not feare, Iosh. 11.6. but bee of good courage, Iohn. 10.25.

Explanatio.

In the first Psalme wee read of the godly mans meditation, which was Gods Law, heere of the meditation of the wicked, which is a vaine thing, teaching.

Doct.

That the meditation of the godly, and the meditation of enill disposed people, greatly differ: the one on good things, Psal. 119. 15. but the other on deceit. Psal.35.20. and mischiefe. Psal.36.4.

Vse.

By our daily study, meditation, and thoughts of our harts, to consider and judge of our selues, whether we be disposed as the godly, or as the wicked: for as our hearts are, such are we before God.

Vers.

VERSE. II.

*The Kings of the earth set themselves, and the Princes take
counsell together, against the Lord, and against his Christ:
as if he should say,*

YEt so it is: that not onely the ignorant and common multitudes, but the Kings of the ^a Philistines, ^b Moabites, ^a 2.Sam.5.17. ^c Aramites, and other bordering nations, as by a mutuall ^b 2.Sam.8.2. confederacy, set themselues with all their might and maine ^c 2.Sam.8.5. against the kingdome of *Danid*: the Princes also of Israell, ^d Abner, and the whole house of *Saul* take counsell together ^d 2.Sam.2.8. & and warre against him. And not onely against *Danid*, but ^e 3. I. against the Lord Christ also, of whom hee was a type, ^e both *Herod and Pontius Pilate*, with the Gentiles and people of Israell, haue gathered themselues together, and in so doing haue banded themselues against the Lord, and his kingdome, and are found fighters against God himselfe, since they oppose themselues against him whom he annoymed. ^f Acts 4.27.

The Kings.] Hauing spoken of the meaner sort, hee now sheweth who else were his enemies, even the mightiest: *me-
lech* signifieth any principall governour, Deut.17.14. *emperors*, the *Septuaginta*, *καρακερες των βασιλεων*. even these were *Danids* en-
emies, and such became Christ's also, Act.4.27. and the Apo-
stles, Mat.10.18. Teaching,

That by greatnesse none become more gaudy, but by grace, Doct. 1. Psalm.49.20. this may we see in *Nymrod, Nebuchadnezzar* and other Monarchs of the world.

To striue therefore more for grace then greatnesse, and *Vse*. without grace, not to thinke our selues better before God for our greatnesse, if greatnesse makes vs gracielesse.

That such as should be nursing Fathers to the people of God, Doct.2. *may be enimies to them; and such as shoult lead the people to pi-
ety, may be ring-leaders to impiety.* Esa.3.12. and 9. 15. 16. and 1. 10. Ier. 5.5. Hos.7.7. Amos 7. 11.12. Cant.5.7. Ezek.8.12. *Abab against Eliab, Saul against Danid. Ha-*
man,

man, and by him *Ahasueros* against the Iewes, *Herod* against *John Baptist*, *Pharaoh* with his Princes against the Israelites, *Ioash* against *Zachariah*, &c.

Vſe 1. As therefore wee may not depend vpon the multitude for number, no more vpon the mighty because of their place, seeing the Romane Emperors, were bloudy persecutors, *Ieroboam* made Israell to sinne, great *Balaam* of Rome, euen the beast deceived, and doth deceiue by his greatnessse, Rev. 13.13. and 17.2.

Vſe 2. Not to be offended though great ones be enemies, Matth. 10.18. Ioh. 16.1.

Vſe 3. To praise God and pray for good Princes and Gouernors, that are not enemies, but fathers to Gods people as was *Iebosophat*, *Hezrobius* and *Iosiah*, &c.

Explanation. [Of iſe earth.] This may be added to shew from whence they be, *è terra*, what they be, *terreni* and what they seeke after, *terrestria*, such called men of earth, Psalm. 10.18. teaching,

Dſct. That earthly potentes are they, whiche for earthly thinges do thus bestir themselves, making head against the Lord and his people, as is scene heere in Davids enemies, and so in Herods practise against Christ, Mat. 2. And *Pharaoh* against the Israelites, Exod. 1.

Vſe 1. To consider hereby, how the things of this world, and loue thereof, make men of earth, to become Gods enemies: and therefore are we to be renued in the inward man, and to shake off the loue thereof.

Vſe 2. Not yet to feare the power of these, because they bee but earthly Princes, their power therefore but weake.

Explanation [Set themselves.] *Iatsab*, signifieth, to stand disposed, framed and addressed vnto a thing, so as there is both a ready will and a full resolution to performe the matter intended, teaching,

Dſct. That wicked mighty ones, are in will readily disposed, in a set-led resolution to oppose themselves agaist God and his Church.

Pſal. 83.4.5. The consideration heereof should stirre vp the people of God,

God: First, vnto praier for his aid, helpe, and power, to bridle and preuent them. Secondly, to thanke him daily, that they doe no more mischiefe, seeing they bee so ready prest vnto euill.

And the rulers.] The word *rodzen* signifieth a counsell, *Explanation* or one next to a King, a Prince *outreigns* Iud. 5.3. *afzor*, Esa. 40.

23. Sunnes. Prou. 8.16. so doe the *Septuagint* translate the word. These are ioyned with Kings in this wickednes, as ready to helpe forward their vngodly and proud attempts: teaching,

That wicked Kings want not their wicked Princes & Counsellors, to helpe them forward in that which is euill. Doct. 1. King. 12.

28. Gen. 12.15. Hos. 7.5.

Therefore let Kings take heede of beeing authors of any *Vse* I. euill, for they easilly draw many, and those mighty ones also, with them into their sinne.

Let euill counsellors be remoued, that the throne of Kings *Vse* .2. may be establisched in justice. Prou. 25.5. and 20.26.

Take counsell together. *Iasad*, is properly to lay a foundation, and here vsed for to take counsell, which is the foundation of wise mens wary proceeding: and *jacbad*, *vna*, *pariter*, *the Septuagint* *etiam*, *simil*, in one place, Gen. 13.6. *quodcumq; ad*, *vnniunity*, with one heart to consent, Exod. 19.8. Acts. 4.

24. in 20.26, in id spsum. Ios. 9.2. Teaching,

That the enemies of the Church proceed not all in a like manner, some rage, ver. 1. some rise in power and forcible meanes, as the wicked Kings, others by policy also. Exod. I. 10. Psalm. 83.3. Ier. 18.18. Luke 20.20.

To prepare for the variety of enemies proceedings, in thy *Vse*. place, and thinke not to find them all after one sort, but some to rage as sauage beasts, and some subtil men, as crafty foxes,

That the wicked, even the enemies of God and Christ, want not circumspect warinesse, being wise in their generation, Luk.

16. 8.

To be wise as serpents, in keeping the innocency of dous, *Vse*. against these wise and politique worldlings.

Doct. 3.

That therefore the subtle aduersaries finde not of infirmitie, as suddenly overtaken, but deliberately taking counsell together, that they may effect their wills, Psal. 64. 5. 6. and 83. 3. 8. Nehem. 4. 8. Mat. 27. 1. Mark. 15. 1.

Vſe.

Let them looke therefore for the more feuere and terrible iudgement: Psal. 59. 5. and let not the godly feare them, nor their crafty counsell, but marke what the Lord faith, Isa. 8. 10. and 41. 10.—16.

Doct. 4.

That the wicked can come together, and consent without iarring, against God and his people. Ios. 9. 2. and 10. 5. Psal. 48. 4. and 94. 21. and 83. 5—8. Acts. 4. 27.

Let the godly heere learne to be one for goodnes, as the wicked can be one for wickednes.

Vſe 1.

This may reprove such as profess to do well, but yet cannot agree together, and be of one mind to further the same, as indeed they ought.

Explanation.

Here is to bee obserued farther, how Gods enemies, as they be of divers sorts, so some rage, some plot and devise, some proudly stand vp in strength, some assist by counsell to bring their deuises to passe. Hereto teaching,

Doct.

That Satan hath his severall instruments working in them and by them in a differing sort, against the Lord and his people; as may appear here in the enemies against David and Israel, as this history sheweth in 1. and 2. of Samuell, and against Christ, and the Christian Church, as the Euangelists, the Acts and history Ecclesiastical witnesseth.

Vſe.

The godly must hence bee warned, to get a speciall assurance of Gods ayde, to stay themselves with comfort, in his misedome against their policy, in his might against their strength, and in his mercy against their wrath. For God is all sufficient for his people to defend them, to supply what on their part is wanting, and to ouerthrow their enemies.

Explanation.

Against the Lord, and against his annointed.

By annointed we are to understand David the annointed King of Israell, I. Sam. 16. 12. 13. Psalme. 89. 21. a type of Christ, who else where is called David, Ier. 39. 9. Ezek. 34. 23. 24. Hos. 3. 5. he knowing his calling insulteth ouer his enemies,

enemies, and telleth them they fight against God, and shall not preuaile: teaching,

That the Resistors of Gods ordinance, and appointment in Doct. I. the ministry of his servants, are truly enemies, fighters against God himself, Acts. 5.39 and 7.51. Romane. 13.1.2. Luke 10.16.

To be subiect therefore to the power ordained of God, Vse. 1. and not to resist the same, Rom. 13.1.2.

To be a comfort to such as be established by the Lord; in Vse. 2. this that their enemies are Gods enemies.

There are counsells and assemblies as well against the Lord, Doct. 2. as for him. Mich. 6.16. 1.King. 12.28.29. Dan. 3.1.—Mat.

26.66. and 27.1.

Therefore this confutes Papists, who hold that counsells Vse. 1. cannot erre.

Not rashly to approue every thing that is concluded by Vse. 2. counsells, but follow the Apostles aduise, 1. Thessal. 5.21.

I. John 4.1. Acts 17.11. Reuel.2.3.

Not to bee offended, if authority haue an eye vnto assemblies, to prevent conuenticles and vnlawfull meetings.

By *anointed* is also haere meant Christ the Messiah, the *Explanation* anointed, Acts 4.24. He is called anointed because of his offices, of which there were three types anointed, as Kings, 1.Sam.16.12.13. and 24.26. So Priests, Exodus. 30.30. and Prophets, 1.King.19.16. who also are called the Lords anointed, Psal.105.15. to teach vs,

That they bee enemies to God the Father, who are against Doct. 1 Christ his anointed, Luke 10.16.

Such as will therefore thinke they worship the father, and Vse. haue him their God, must also doe honour to the sonne, for else they doe but make God their enemy, Ioh.5.23.

That Iesus our Saviour is our anointed King, Priest, and Doct. 2. Prophet. Our King here, ver.6. Our Priest, Psal.110. Hebr. 4. Our Prophet, Deut. 18. Act.13.

To yeeld to him obedience, make him our aduocate, and Vse. learne of him as the doctor of the Church.

David in the spirit prophesied, and foretold of this, and Explanatio.

we doe reade in Acts the fourth, that it is come to passe.

Doct.

The enemies of Christ doe nothing which is not alreadie foreseen of God. So the Apostles witnes, Act. 4. 24. and Christ foretold also to his Disciples, Mat. 10. 17. 18. 21. 22.

To be comforted in this that God foreseeth the attempts of all his enemies, against his Sonne, and against his Church: for by Christ must we also vnderstand the bodie of Christ his Church, called Christ, 1. Cor. 12. 12.

VERSE. III.

Text.

Let vs breake their bands, and cast their cords from vs.

Paraphrase.

^a Luk. 19. 14.

Thus they encourage one another in their rebellious attempts: let neither the Lord nor his ^a annoyncted reigne ouer vs: but howsoever they thinke to impose vpon vs their lawes and ordinances, and with these as with strong bonds and cords to binde and fetter vs; yet let vs bee ^b strong and play the men, and ^c shake off the yoke of such seruitude, and wholly reject their gouernment.

Explanatio.

This verse sheweth what all these enemies doe especially aime at, euен rebelliously to seeke their libertie: which teacheth,

That the wicked are rebellious, and affect nothing so much as lawlesse libertie, to doe what themselves like without all restraint of lawes and government. Psal. 12. 4.

Vſe 1.

Men must therefore take heed of affecting lawlesse liberty, lest they be noted for such wicked ones.

Vſe 2.

Also Magistrates (seeing this their nature) should labour the more with wholesome lawes to containe them in obedience..

Explanatio.

Let vs] The words of encouragement one to another, to stirre them vp to the worke. Teaching,

Doct.

That the wicked can animate and hearten one another in their ungodly enterprises. 1. Sam. 4. 9. Psal. 83. 4. 12. and 64. 5. Iere. 18. 18. Prou. 1. 11. and 7. 18.

Vſe.

A reprooche of our sluggishnes and want of loue to God, when-

when we haue no heart to exhort one another to well doing
as we ought, Esa.2.3. Psal.95.1. Eccles.7.2.13.

Breake asunder.] That is, assay to breake; for they cannot indeed, but here shew their will what they gladly would doe; and what ignorantly they suppose they could doe, against David and against Christ. *Nurbac* signifieth to vnsolde the linkes, or twistings, and so to breake it in sunder, Eccles.4.22.
Learne hence, how easly [to make] men do that which they will.

*That the wicked haue great purpos(es) and resolution(s), and haue Doct.1.
a minde to do great miseries, against God and his people. Psal.8.3.
4.1.2. Esa.7.5.6.7. Exod.1.1.10. Nehel.4.7.8.11.*

We should therefore when we see that they bring not their *Vse*.
purposes to passe, acknowledge with thankes Gods prouidence ouerys, who preuenteth them, as we see in Nehel.4.13.
Esa.7.7.

*That they doe thinke that they are able to bring their thoughts Doct.2.
to passe, even against the Lord and his Christ. Act.26.9.*

To behold hereby the proud conceit and presumptuous *Vse*.
blindnesse of mens wicked hearts, whō think that they can do
things impossible, as Nimrod and his companie; the Iewes, and
heathen against Christian religion.

*Their bands] Bands, the word *musar* comming of *jasar*, to Explanation
chastice, is properly discipline and correction, and so bands,
by which the vntuly are tamed; heareis is plu for lawes. He
saith not his, but *their bands*, as the lawes of God published
by David, or of Christ, by himselfe and his Apostles; even by
the Lord and his Ministers, whom he vseth in his rule and go-
uernment. Teaching,*

*That good lawes are as bands and cords for discipline, to keepe Doct.1.
people in obedience to God, and to his ordinances.*

To receiue willingly good lawes, as necessarie meanes, to *Vse*.
keepe the ill disposed within the compasse of their duties.

*That rebellious hearts doe hold themselves in bondage, and as Doct.2.
prisoners in bands, being made subiect to Gods owne lawes.*

This should teach all to bewaile this corruption of our *Vse*.
hearts, by which we count Gods easie yoke, and his command-
ments, which are not grieuous, to be so burdensome, & to

pray wylth David that we may know and haue prooife of the goodness of his lawes, that we may loue them. Psal.119.140

That therefore such will not haue Christ reigne ouer them, though they as Kings wylde reigne ouer others. Luk.19.14.

This serveth to condemne in them their pride and iniustice, who desiring to rule ouer others, cannot endure that God himselfe should rule ouer them.

Explanation. *And cast away their cords from vs.]* The word *guabosb* signifieth a cord twisted by foldings one in another, Exo.28.14.

Here is but either one thing expressed in diuers termes, or (as some others thinke) by bands are lawes, by cords the discipline and rule with these same lawes: so taking it we learne,

That such as came away with Gods most quicke lover, doe cast away as he were in your ewe, his government. Luk.19.14.

Therefore to bring men to a conformitie in Christs government, they must first be brought to the obedience of his word.

VERSE III.

But be that siteth in beaten shall laugh: the Lord shall haue them in derision.

But let earthly Kings rage never so horribly, yet God who is the King of heauen; and doth sit for euer there as on his thronc, before whom the inhabitants of the earth are but as grasshoppers, he doth set light of their impotent furie: and as a valiant Champion, in stead of fearing, doth scorne his people and overmatched aduersarie, so doth God laugh at their vaine attempts, and contemnes their weake opposition, which cannot hurt, nor annoy him: and by frustrating their deuices, shall propose them to the derision of others also.

Explanation. Here the Prophet doth shew, why he held his and Christs enemies to imagine a vaine thing, because he had an eye vnto God, whom he knew saw them well, and laughed at their follie: teaching,

That the true consideration of Gods beholding and opposing the wicked

^a Psal.9.7.

^b Imai.40.12.

^c Psal.37.13.15
and 59.8.

^d Psal.13.13

^e Doct.

wicked, and of his light account of them and their strength, is that which makes a godly man to judge all their wicked enterprises to be but vaine. Exod.14.13. 2.Chron.20.20. Job.14. doct.10.

To make light of all the rage, plots, powdr, and policies of Vse.
the wicked, let vs lift vp our eyes vnto God, and consider
how he seeth, and laughes them to scorne : he being wiser and
stronger then all his enemies. 1.Cor.1.25. Iohu.29.vii.

He that seeth in the beaten way.] David opposeth onely the Explanation.
Lord here to his and Christ's enemies : so saith vs, do you not

*That he hath strenght enough, that hath God on his side, shoulde Doct.
neuer so many bee against him. Romaines 8.13. 2.Kings 6.16.
2.Cron.32.7.*

If God bee on thy side, care not what man can doe vnto Vse.
thee. David opposeth him here as his comfort against all his
enemies : So Esa.8.10.

The words are a descriptiōn of God deliuereſ for the Explanation.
Churches comfort against their enemies: out of which words
we may learne, *Let all the world know vnto vnto Israel*.

That God is in heauen. Psal.1.4. and 1.5. v.13. Esa.66.1. Doct.1.

To reverence him, Ecclesi.5.11 to liue holily, as vnder him, Vse.
and before his eyes.

*That therefore he seeth all things on earth. Psal.1.4. and 1.14. Doct.2.
4. and 9.4. v. Hebr.4.1. 30. Ierem.32.19. else David would not
allenge this for comfort. *Paulus ad Corin. 10.11. 11.11. 12.11. 13.11. 14.11. 15.11. 16.11. 17.11. 18.11. 19.11. 20.11. 21.11. 22.11. 23.11. 24.11. 25.11. 26.11. 27.11. 28.11. 29.11. 30.11. 31.11. 32.11. 33.11. 34.11. 35.11. 36.11. 37.11. 38.11. 39.11. 40.11. 41.11. 42.11. 43.11. 44.11. 45.11. 46.11. 47.11. 48.11. 49.11. 50.11. 51.11. 52.11. 53.11. 54.11. 55.11. 56.11. 57.11. 58.11. 59.11. 60.11. 61.11. 62.11. 63.11. 64.11. 65.11. 66.11. 67.11. 68.11. 69.11. 70.11. 71.11. 72.11. 73.11. 74.11. 75.11. 76.11. 77.11. 78.11. 79.11. 80.11. 81.11. 82.11. 83.11. 84.11. 85.11. 86.11. 87.11. 88.11. 89.11. 90.11. 91.11. 92.11. 93.11. 94.11. 95.11. 96.11. 97.11. 98.11. 99.11. 100.11. 101.11. 102.11. 103.11. 104.11. 105.11. 106.11. 107.11. 108.11. 109.11. 110.11. 111.11. 112.11. 113.11. 114.11. 115.11. 116.11. 117.11. 118.11. 119.11. 120.11. 121.11. 122.11. 123.11. 124.11. 125.11. 126.11. 127.11. 128.11. 129.11. 130.11. 131.11. 132.11. 133.11. 134.11. 135.11. 136.11. 137.11. 138.11. 139.11. 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aduersarie and their foolish attempts, the like reckoning hee
maketh of their great stirres, and power, and authoritie with
men.Iob.41.20. .01.03.10104. 51.11.1001.0010

Doit. *No* The proud and giantlike practises of all the wicked against Christ (how deathfull sooner they seeme to the world) are in Gods sight ridiculous. Psal.37.13. and 59.8. and 33.10.11. *part v. ch.*

Vse. Let vs esteem lightly of the power, policie, and rage of
the wicked, and with Sion laugh them to scorne, Esa.37.12.
for they cannot destroy the worke of God, Acts 5.35—. For
Gods counsell shall stand for euer. Psalm.33.11. Pro.19.21.
and 16.1. and 21.30. Iere.30.23.

Explanation. The Lord] Here is expounded whom David meant before

to sit in heauen; even ~~Adonai~~ the Lord, the yholder and
pillar of his people; as the force of the word beareth. Teach-
ing,

Doct. That it is Adonaij the Lord Jehovah that hath his throne and
seat in heaven. Psal. 111.4 and 103.19. See also 1 Kings 8.27 and 2 Chron. 6.16.

37c.1. Hereby to know the true God from all false gods : none
the God of heaven but he. Jonah 4:22

Vse 2. That also we hereby may vnderstand for our comfort, that his rule and kingdome is ouer all the earth: therfore the Psalmist putteth thiese together, Psal. 103.19.

Explanation. [shall have them in derision.] The same thing seemeth twice repeated, an vsuall thing in the Psalmes to shew that it is most certaine yet indeede, as the words *Shachach* and *Lagnag* are divers, so deriding is more then laughing, Pro. 1.26. Psal. 59. 9. Iob. 29. 24. This therefore may be referred to the heathen and people, and the oþer to the Kings and Rulers.

Doct. I. - It is certain that it is no hard matter with God, to overthrow the raging-beaten, the murmuring multitude, the proud Kings and politique Princes of the earth, gathering together against him and his Christ. 2. Chron. 14.11. and 20.6. 1. Sam. 14.6.

To beleue confidently this truth in the greatest aduersitie, remember the storie of Senacherib's hostis ouerthrow: Isa.37.22.29.36.38. & the Ethiopians huge armie, 2.Chr. 14.9.12. Sanballat's policie prevented, Neh.4.15. and the Amarites secret counsell disclosed, 2.King.6.8.9.12.

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Three

That it is also as sure that he bath them in contempt, and all Doct. 2.
their power, he laugheth at the foolish multitude, but he verily
derideth as contemptible, the high and mighty aduersaries,
Psalm. 59.8.

Not to be dejected in spirit at mighty aduersaries, for the Vse.
greater they bee against the Lord, the more hee hath them in
contempt, yea and will make them a derision and laughing
stocke.

VERSE. V.

*Then shall he speake to them in his wrath, and vexe them in Text.
his sore displeasure.*

For howsoeuer for a while he may seeme scarcely to take *Parapbrase.*
notice by ^a suffering them to goe on in their practises, so ^a Psal. 10.1.
that they blesse themselves in their ^b imaginations, and say, ^b Ibid. v.3. & 13
God regardeth not; yet when the appointed time commeth,
because they would not heare his mild voyce inuiting them
to obedience; then as if ^c smoake went out of his nostrills, so ^c Psal. 18.8.
will hee call to them by his wrathfull threatnings, and trou-
ble and perplexe them with his plagues, the tokens of his
anger.

The Prophet hauing comforted the Church in the former *Explanation.*
verse, one way, heere he continueth it, by foreshewing how
the Lord sitting in heauen, will deale with these enemies: he
will manifest his wrath against them.

*God will not onely laugh at and deride the folly of the wicked, Doct.
but in his wrath punish their wickednesse, and plague them that
hate those, whom hee hath established. Psalme. 89. 20. 21.*

22.23.

This may serue for terrorre to the wicked, and to humble
them, by considering that they are not onely contemned and
derided of God, but also must expect other punishments, and
judgements from him, if they repent not.

*Then.] That is in the time appointed, not naming the time
certaine, but when the Lord shall thinke it fit, as he hath de-* *Explanation*

creed, after he hath beheld with patience their wicked endeavours, and as it were sported himselfe with the apprehension of their follies: then will hee suddenly punish them: teaching.

Doct.

That there is verily a time of punishment for Christ's enemies, albeit we know not the very season; for God's patient forbearing of the wicked, will at length breake forth against his enemies. Amos 8.2. Luke 19.43. Ezek.12.23. examples in Esay 13. and 15. and 21. and 25. 10.—12. and 26. 20. 21.

Vse. 1.

Terror to the vngodly practisers against Christ and his Church: let them looke for a change, Psal. 50.22.

Vse. 2.

The Godly to learne patience, and to wait the Lord's time, not fretting against the wicked, Psal. 37.1. the godly shall not alwaies be forgotten, consider the comforts, Isa. 25.8: 9. and 26.3.5—8.

Explanatio.

Shall he speake unto them in his wrath.] That is God shall speake, to wit, actually, declaring his anger against them: for by speaking here is his *deed doing*, called speaking because his deeds are the manifestation of his will, as if hee spake vnto them; of this kinde of speaking we may read, Job. 33.14.

Doct. 1.

That God's workes in punishing, are as his wordes, a kinde of speaking vnto vs. Job. 33.14.

Vse.

To consider therefore of his chastisement, as of instructions which come to reforme, when the word cannot amend, Job. 33.16.17.18. or else to destroy such as are appointed for wrath.

Doct. 2.

Wrath is the reward which God's enemies are to looke for, as Christ foretells, Luke 19.42.43. Rom. 2.8. Zepha. 2.2.8.9. 10. Reuelat. 6.17. and 20.9. Psalme. 110. 5. 6. Obediah vers. 10.

Vse.

To admonish the wicked to desist from their malicious purposes, if they would escape God's wrath: they that loue not blessing, it shall one day be farre enough from them. Psal. 109.17. Naum. 1.9.

Explanatio.

And vexe them in his sore displeasure.] Both the former and these words also are spoken of God, after the manner of men,

men, to shew that God doth to the enemies of Christ, as men in wrath and displeasure, who speake vnto them, and punish them, so as the punished may feele the stroake, but without respect of the parties reformation, not as a father to amend, but as a Judge to execute iustice.

That God is sore displeased with such as rise vp against him Doct. 1 and his Christ, that is, David the type, and our Lord Iesus the antitype. Esa. 60. 12.

Feare to be enemies to such *Danids* as God hath placed ouer his people, godly Kings and gouernours; See Psal. 3. 3.
my glory.

Beware of withstanding Christ, it sore displeaseth God, *Vse 2.* the vialls of his wrath powred vpon the Iewes, and vpon the beast and on the earth, Reuelations 16. Shew it to the full.

That the prond enemies of God and his Christ, in the day of Doct. 2. wrath, shall be vexed and tormented. Reuel. 6. and 16. 9. Prou.

I I . 2 I . Esa. 8. 2 I . 22.

Knowing the terrorre of the Lord, to seeke heere to please *Vse 1.* him.

The godly to learne hence to be patient, though the wickid be now in pleasure, they shall be rewarded in full vengeance. *Reuel. 14. 12.* *Vse 2.*

That at that time, to such bee shall shew himselfe onely as an Doct. 3. avenger for things done, and not in mercy to reclame them, 2. Theſſ. 1. 7. 8. but they ſhall haue condenmation mercileſſe, Iam. 2. 13. Mat. 7. 23. and 25. 46.

SEEKE therefore betimes reconciliation with God, while he may be found, while the time of mercy abideth vs, Eſay 55. 6.

It may not be omitted here to consider, how the Prophet *Explanation* noteth the diuers sorts of enemies, and their differing courses, and then setteth God and his proceedings against them answerable in euery thing: as God to men, his ſitting to their ſtanding, heauen to earth, his laughter to their rage and murmuring, his derision to their mightineſſe, pride and policy, his ſpeaking in wrath, to their purpose to breake his bands, his

vexing them in displeasure, to their casting away of his cords : all teaching vs ,

Doct.

That God is all-sufficient to answere the wicked euery way, wherein they are or purpose to be crosses to his holy proceedings, Psalm. 35.1—4. and 33.10. and 3.8. Iob. 15.12. Nehem. 4. 15. the Lords preseruing the Israclites from Egypt to Ca-naan, and the ouerthrow of all their enemies, of all sorts , e-
very where, doe shew this at large, if the particulars bee well obserued.

Vse.1.

Comfort to Gods Church, that God is so all-sufficient, ey-
ther to bridle or ouerthrow our enemies every way; with this
he encouraged *Abraham* to walke before him. Gen. 17.1.

Vse.2.

To labour for his fauour, that he may be on our side , and
to rest with him, in whom is all sufficiency for his peoples
welfare, and blessed are they whose God is the Lord. Psal.
33. 12.

VERSE. VI.

Text.

Even I have set my King upon Sion mine holy mountaine,
as if he said,

Paraphrase.

IT is not Davids affecting of a kingdome : or tyrannous v-

isurpation, but mine owne worke in fauour towards him :
^a *Psal. 78.70.71. he is a King of my making : even I the Lord took him from*
and 1. Sam. 16. following the Ewes great with young , and haue made him
1.12.

^b *Pf. 78.68. and 132.13.14. King ouer my people Israell , and seated him on Sion the ^b*
mountaine of mine holinesse , which I purchased with my
right hand , and consecrated for my temple and seruice. And

^c *Iob. 5.17.43. as I called David, so for my Christ also who is King of Kings*
and Lord of Lords. Hee ^c tooke not this office to himselfe ,

^d *Eph. 1.22. and Heb. 5.5. but was by mee called heereunto. I haue giuen him to be*
^e *the ^d head of my Church, of which mount Sion is but a type ,*
^f *even my holy Church which he hath sanctified , ^e by the wash-*
ing of water through the worde , that hee might make it to
himselfe a glorious Church.

Explanation. Heere David bringeth in God the Father speaking to thes

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enemies of his sonne, and sheweth why he taketh David and Christ's part, because he hath appointed them to raigne.

God doth not onely punish, but also maketh knowne to his enemis the iust cause of his wrath. Gen. 6. Esa. 5. 5. 6. 2. 24. Hos. Doct. 1.

4. I. 2. 3. 4. Ier. 18. 15. 16. 17.

Therefore in stead of grudging against the punishment, *Vſe.* they should search out the cause thereof, which God makes manifest to them, if they would obserue it, and by amendment remoue the same.

That God will take part with those whom he exalteth, Psal. Doct. 2. 89. 21—24. and 105. 15. and 105. 10. 16. 17.

Great consolation to such as are put in their places by the *Vſe.* Lord, Psal. 21. 1. and 105. 9. 10. 11. 14. 15. Ier. 17. 16.—19 and 20. 11.

Yet haue I set.] As if he had said, know (O mine enemies) Explanation. whom ye oppugne, euен my proceedings, which yet you may well see, you cannot frustrate.

The Lord can doe what hee will, and make good what hee doeth. Doct. creeth, be his enemies never so many, or never so mighty. Prou. 21. 30. Psal. 33. 10. 11. Iob. 5. 12.

To be perswaded that the Lords counsell shall stand. Pro. *Vſe.* 19. 21. Psal. 105. 9. 10. 11. 14. 15.

The worde *nasac* heere translated *set*, signifieth to poure *Explanation* out, so it noteth his annoyncting by pouring out of oyle, and then consecrated and set in his place, so as here is annoyncting to note his lawfull authorizing into that high function and calling, teaching.

That David and Christ were annointed of God, and tooke Doct. not this calling upon themselves: for David see I. Sam. 16. 12. 13. Psal. 78. 70. I. Kin. 8. 16. for Christ, Mat. 3. Luke 4. Esa. 61. Iohn. 8. 42. and 6. 27. Ephes. 1. 20—. Philip. 2. 9. Hebrewes 5. 5.

To follow their humility, to wait the Lords calling to our *Vſe.* 1. functions; so did Christ, David, Moses, Exod. 3. Ier. 1. and 17. 16. Apostles, Mat. 4.

This is against such as take callings vpon themselues. Ier. *Vſe.* 2. 23. 2. Chron. 22. 23.

Explanation *My King.]* This true of *Dauid*, who was by Gods appointment set ouer Israell, as himselfe doth witnesse, Psalm. 78.70. and the Lord so speakes of him. Psal. 89. and is calld the God of *Dauid*. 2.Kings.20.5.

Doct. *Such as raigne by the Lord, are his Kings, as raigning by him and for him.* Thus *Nabuchadnezzer* is called his seruant. Ier.25.9. because he appointed him to raigne, Ier.27.

Vſe 1. *Kings to seeke the Lords honour, and his peoples well-fare like *Dauid*, Psal.78.72. *Iehosophat*, 2.Chron.19.4.5.—II. and *Iosiah*, 2.Chron.34.31.—33. for he can poure contempt vpon them, Psal.107.40.*

Vſe. 2. *People to feare God and honor the King, and not to meddle with those that are seditious, Prou. 24.21. for by God they raigne, Prou.8.15. Daniel.4.22. and 5.21.2.Chron. 20.27.*

Explanation *This is also spoken of Christ, who was annointed by God the Father to be our King, as is before shewed. Teaching,*

Doct. *That Iesus our Saviour is of his Father made both Lord and Christ, Act.2.36. Eph.1.20—22. Psal.110.1.2.*

Vſe. 1. *To acknowledge him King, as in Iohn.1.49. and 18.33. Mar.2. Acts 17.7. Phil.2.11.*

Vſe 2. *To doe him all due reuerence and homage. Philippians 2.9—11.*

Explanatio. *Vpon my holy hill Sion.]* After the letter, spoken of Dauid. he was King in Ierusalem. 2.Sam.5.5.7.9. 1.Chron.11.5. 7. and vpon this mountaine was the Temple built, and therefore called holy, and by it ment the Church of God then, Ps. 48.1.2. and 50.2. and 87.2.3. and 132.13.—

Doct. 1. *That Dauid was a King set ouer the visible Church of God, the people of Israel. Psal.78. 2.Sam.5.12.*

Vſe. *To acknowledge that Kings vnder God may beare rule ouer Gods people, 1.Sam.15.17. Psal.18.43. Iud.11.9.11, against the fantasie of Anabaptists.*

Doct. 2. *That places are holy that are destinate to holy vſes. So Sion is heere called, Isa.65.10. Ioel.3.17. Zeph.3.11. So Ierusalem. Mat.4.5.*

Vſe. *To esteeme reuerently of such places as are dedicated to Gods*

Verse.6. DAVIDS MVSICK.

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Gods seruice, not in respect of the place it selfe, but of the vse,
beeing set apart for the holy worship of God, publiquely to
be performed of all good Christians.

Now heereby is also prefigured the Church of Christ, o- *Explanation.*
uer which God hath set him, Heb. 12.22.23. David was a
type of Christ, and Sion of his Church, true christian beleeuers,
whence we therefore may learne,

*That Iesus Christ is the King and Law-giver to the spirituall Doct. 1.
Sion his Church, Jam. 4.12.*

To receiuie his lawes and ordinances as from our King and Vse.
dread Soueraigne.

*That as David there dwelt, so Christ is ever with his Church, Doct. 2.
Mat. 28.20.*

Being of the Church, to behauie thy selfe holy, for Christ Vse.
is there: and therefore the place where thou standest is holy
ground. Exod. 3.5. Iosh. 5.15. Act. 7.53.

*That the Church of Christ is answerable to Sion every way, Doct. 3.
as the antitype to the type, the substance to the shadow. Heere
a mountaine; so the true Church, Heb. 12.22. Reuel. 14.1.
Syon holy, so the Church of Christ. 1.Pet. 2.9.*

Therefore whatsoeuer is spoken of the type, is much more Vse.
to be beleeued to be true in the antitype. Now for Sion and
praises thereof, see Psal. 48.1.2.3.8. and 50.2. and 87.2.3.
and 132.13—Psal. 74.2. and 76.2. apply them for instruc-
tion and comfort.

[It may not be omitted that the Lord calleth Sion his moun- *Explanation*
taine, which must be vnderstood in a special regard, for other-
wise he is the Lord of the whole earth. Psal. 24.1.

*As Israell then, so the true members of Christ now, are the Doct.
only peculiar people of God abone all under heauen. Tit. 2.14.1.
Pet. 2.9.*

To reioyce in this chiefly, that by Christ thou art of the Vse.
peculiar people of God. The Psalmist prayed to see this hap-
piness, and to reioyce therein. Psal. 106.5.

Verse.

VERSE. VII.

Text.

*I will declare the decree, that is, the Lord hath said vnto me,
Thou art my sonne, this day have I begotten thee.*

Paraphrase.

Now that alreadie spoken, one would thinke should bee sufficient to moue any ; and yet for their further conuiction, that either being throughly resoluued they may obey, or else be wholly left without all excuse, I the same *Danid* as a Prophet of God, doe declare this his will vnto them : and if they will beleue it, behold Gods owne act and decree concerning me : the tenour whereof is this : The Lord hath ^a irreuocably appointed, euen he hath said it, and will not repent, nor alter the thing that is gone out of his mouth. Thou O *Danid* art typically my ^b sonne, in as much as called and adopted to the function and gouernment of my kingdome, whom I did then as it were beger, when annoynting thee with oyle, ^c and putting my spirit vpon thee, and furnishing thee with gifts answerable to thy calling, I ^d changed thee into another man, and put another heart into thee. And thou O Christ art truly my sonne, ^e whom I begate eternally, yet manifested thee then, when being miraculously conceiued, through my power overshadewing y^e holy Virgin, I brought thee my first begotten into the world, and raised thee from the dead : whereby I declared thee mightily to be my sonne.

Explanation.

In this verse the Prophet *Danid* for himselfe, and also in the person of Christ, plainly sheweth, that what is done of them both, was Gods decree, and therefore *Danid* knew their attempts against him and Christ were vaine.

Doct. 1.

The regiment of Danid, and so of Christ, was fore-ordained of the Lord, before they were established actually. Psal. 110.

Vse.

Not to thinke that Kings doe reigne at their pleasure, but at Gods appointment : or that the Gospell, by which Christ reignes, comes by chance, but as God hath decreed.

Doct. 2.

That therefore such as then resisted Danid and Christ, now resist Gods decree in and upon them.

There-

Therefore let such resisters know, that as the Apostle saith, *Vſe.*
Rom. 13. 2. they must receiue to themselues condemnation.

I will declare the decree.

Thus David speaks as a Teacher, that he is willing to make *Explanation.*
knowne Gods decree concerning him, to stay the enemies if
it be possible. Teaching,

*The true knowledge of Gods will in our standing, is a strong Doct.
butwarke of defence, to oppose against all enemies: therefore Da-
vid here publisheth it: so the Apostle, Act. 26. 19. 20. So Iere.*

17.16.

To ascertaine our selues of Gods good will and certaine *Vſe.*
decree for our places and standings, that wee may be able to
obie& the same to our enemies, either for their conuersion,
or to leau them inexcusable, and is to vs assurance of de-
fence, compare Iere. 17.16. with 20.11.

This being vnderstood of Christ, who also did declare *Explanation.*
what he was, and what God had decreed concerning him, as
may be seene in all his disputations against his aduersaries;
we doe learne,

*That Christ was to be also a Prophet and a Preacher, as well as Doct. 1.
a King. Deut. 18. Act. 13.*

To acknowledge then his propheticall office heere for- *Vſe.*
told, and as the Father commandeth, heare him. Mat. 17.

*That so be indeed preached unto the people his Fathers decree,
as all the Euangelists doe witness, and so this prophecie of him to Doct. 2.
be true.*

To acknowledge David a true Prophet of God. *Vſe. 1.*
Behold Christs loue and mercie, who would not hide from *Vſe 2.*
his enemies his Fathers will, if they would haue beleueed it.

Reproofe to such, first, as despise the calling of a Teacher: *Vſe 3.*
secondly, as being Teachers in name, doe yet neglect to de-
clare Gods decree indeed.

The Lord hath said unto me.

Understanding it of David first the type, who doth shew *Explanation.*
that this decree was made knowne to himselfe, we learne, *Doct.*

That it is not enough to haue the word of God to warrant the

action : but for a calling thereto in our place and standing :
2.Chron.35.21. Heb.4.5. Ios.1.9. Iudg.6.14.

To be able to applie the word of Gods decree truly and rightly to our selues in our place and calling: for that warra-
neth a good action to our selues.

Explanatio.

Doct. 1.

Vse.

Doct. 2.

Vse.

Explanatio.

Doct.

Vse. 1.

Vse 2.

Explanation

Understanding these words of Christ, we doe learne,

That God the Father is Christs Lord (according to his hu-
manitie) as he here acknowledgeth.

Therefore all Kings to acknowledge the same much more,
and shew it by feare, Mat.1.6.

*That he published that which he first heard his Father speake
unto him.* Ioh.12.49. and 7.16. and 14.24.

The Ministers of Christ to learne hence by him, to speake
only what they learne from the Lord, so commanded, Mat.28
Mark.16. 1. Pet.4.11. so did the Prophets, Ier.47.1. Hos.1.1.
Ioel.1.1. Act.26.22. 1. Cor.11.23.

Thou art my sonne, this day haue I begotten thee.

Danid might in some sort say thus as a type of Christ, and
so aboue all Angels, and as a King, Psal.82.6. and 89.6. so in
Psal.89.26.27. and as a boly man, the Childe of God by adop-
tion.

Kings, especially the godly, are very neere and deere unto God.
Psal.82.6.

Not to rebell against them, they be the children of the most
highest. Danid did not touch the lap of Sauls garment, but
with a checke of conscience, though it was without an euill
intendment.

Let Jesuited Traitors and murtherers of Kings take know-
ledge of this, and restraine their hellish malice against the
Lords annointed: for who so prouoketh them to anger, sin-
neth against his owne soule: Pro.20.2.

This is spoken of Christ as of the veritie, and this is one part
of that decree, which hee was to publish to the world at his
comming: by *This day*, may either bee vnderstood the perpe-
tuall act of his eternall generation, or else his manifestation
in the flesh, especially by raisng him vp from the dead, Act.13
33. and it is, as if it were said: Now at this time I haue mani-
fested

fested thee to bee my begotten sonne. From hence wee may
learne,

That Iesus Christ was and is the very sonne of God, and thus Doct. 1.
three waies: first, *By eternall generation*: so the only begotten
sonne, Heb. 1.15. Ioh. 1.14. Secondly, by his perfect sanctifi-
cation and personall union of both natures, Luk. 1.35. Ioh. 10.36.
Thirdly, as King; so Psal. 82.6. Ioh. 10.34.—36.

To acknowledge this, Ioh. 1. with Peter, Mat. 16. Ioh. 6.69. Vse. 1.
and with the Centurion, and Martha, Ioh. 11.27.

To make a difference of all other sonnes of God from him, Vse 2.
as he in sonne-ship differs from them, 1. Ioh. 3.1. Galath. 4.4.
Ioh. 1.12.

That in time he was declared so to be, Rom. 1.4. Act. 13.33. Doct. 2.

To confirme our faith in this truth to our great comfort, Vse.
when we be sure that our Sauiour is the only sonne of God.

That this doctrine as a maine and most principall point, was to Doct. 3.
be taught unto the people as the scope of the Gospell. Ioh. 20.31.

To studie this point as the principall article of our Chri- Vse.
ftian faith.

If wee consider this as a reason, why God did annoynce *Explanation*
Christ, and set him ouer his Church as King, viz. for that hee
was his only sonne, we learnc,

That Iesus Christ hath only right to be King ouer Gods people, Doct.
as the only sonne and heire of his Father. Heb. 1.

To yeeld therefore this high and soueraigne authority vn- Vse 1.
to Christ alone, as so ordained of his Father. Act. 2.36.

To hold it high treason to place any other ouer y Church, Vse. 2.
as the spirituall head and soueraigne betwenee God and his
people, but him only.

These words are by the Apostle alleaged to proue Christ's *Explanatio.*
Priesthood, Heb. 4.4. and 5.1.

Iesus Christ as hee is our King and our teacher: so our high Doct.
Priest unto God. Heb. 4.4. and 5.

By him only to seeke an attonement with God, and to of- Vse.
fer vp our sacrifices. For in him only is he well pleased, Mat. 3.
17. Esa. 42.1.

VERSE VIII.

Text.

Aske of me and I will give thee the heauen for thine inheritance, and the ends of the world thy possession.

Paraphrase.

^a Psal. 21.2.^b Isai. 18.7.^c Psal. 71.8.11.
& Psal. 22.27.28.

Explanatio.

Doct.

Vse.

And as for thee, thou art so altogether after mine owne heart, and hast found such fauour with me, and I am in thee so well pleased, that ^a I will giue thee thine hearts desire, and will not denie the request of thy lips. Aske therefore of me abundantly gifts, and honour and dominion, and I will giue thee not the one halfe of my kingdome, but all the Gentiles for thine heritage ^b, which as a present shall be brought vnto thee, though now a people scattered abroad and spoyled: ^c thy dominion also shall be from sea to sea, and the ends of the earth shall be thy sure possession: all Kings shall worship thee, all nations shall doe thee seruice.

These words are another part of the decree, which the Prophet foretels, Christ should declare in his person to the people: the former concerned his person, this his kingdome: teaching,

That another maine doctrine of Christ's ministrie was, to publish the nature and largenesse of his kingdome and dominion: of which the Prophets foretold, Psal. 72.8. Isa. 60.3. and Christ himselfe speaketh of also, Ioh. 12.32.

This doctrine must we take notice of, and labour to understand it: the error whereof did blind, and so doth to this day, the miserable Jewes, who still looke for an earthly pomposus Messiah to exalt them againe in an outward earthlie glorie.

Aske of me.

Explanatio. Here the words of God the Father are brought in, to expresse his power to giue, and readiness to enlarge Davids and Christs kingdome, as another reason to confound the enemies, and to shew their attempts to be vaine.

It is altogether vaine to oppose, and to keepe straight, such as God is willing to make mighty, and to giue them large dominions.

See

Ver.8. DAVIDS MVSICK.

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See in *Nabuchadnezzar, Cyrus, Alexander, the Romans, Dan.*

2.17.—44. Iere.27.5.6.8.

This should admonish all instead of opposing themselves, Vse.
rather with quietnes to take vpon themselves the yoke of
Kings and Princes, whom God hath established, and as the
Prophet *Ieremy* exhorteth concerning *Nabuchadnezzar*, to
pray for them, and seeke their peace; for in their peace shall
themselves haue peace, Iere.27. and 29.7. *Amos 9:13,14*

These words are vsed to expresse Gods singular loue: for Explanation
so the speech is vsed, when one would shew how much he is
well pleased with another. Mar.6.22. 1.King.3.5.

*David was greatly beloved of the Lord, one after his owne Doct.
heart.* Of this loue reade Psal.89. 2.Sam.8.14.

Princes to follow the steps of *David*, that they may be beloved of the Lord, as all the Kings of Iudah were, that did walke in his steps.

Understand these words of the father, so spoken to Christ, Explanation,
as Christs act: for the fathers will to him shewes the sonnes
act indeed.

Iesus Christ is dearely beloved of his father, and so well pleased with him, as he can deny him nothing, Mat.17.5. Ioh.1.11.

42. 2.Pet.1.17.

To heare him: This vse the Father teacheth: Matthew Vse 1.
17.5.

To reioyce that we haue such an aduocate with the father,
1.Ioh.2.1. whom the Father will heare in any thing. Ioh.1.1.

42. Rom.8.34.

To beleue constantly this authoritie of the Sonne to be Vse 2.
so great with the Father.

*And I shall give thee the heathen for thine inheritance, and Vse 3.
the uttermost parts of the earth for thy possession.*

This is true in some sort of *David*, who did subdue all his Text.
enemies round about him, as his storie shewes, 2.Sam.8. but
this is most fully accomplished in Christ, if wee doe consider
the nature of his kingdome, which is spirituall, and therefore
spiritually discerned.

All the earth is in Gods hands to give as he pleaseth: Ier.27.5. Explanation.

Dan. 4.29. which he giueth to his sonne Jesus Christ the heire of all. Heb. 1.2.

Vſe.

Therefore to pray vnto him to inlarge the kingdome of his sonne, to whom he hath made this so large promise.

Doct. 2.

That Iesuſ Christ reigneſt ouer whom he pleaſereth, and where he liſteth: for his father biddeth him but aske and it ſhall be giuen him, Ioh. 3.8. Act. 16.6.7.9.

Uſe 1.

Exceeding comfort to the Church, that Christ is able to reigne where he liſteth.

Vſe 2.

To humble ſuch ouer whom Christ reigneſt not: for it is because he will not reigne ouer them.

Explanation

By heathen are meant all people excepting the Iewiſh nation, the only people of God then viſibly.

Doct. 1.

The Iewes did not only appertaine to Chriſt's kingdome, but the Gentiles alſo, as appeareth this day, and in Eſa. the 60. and Psal. 72.11. foretold.

Vſe.

To confute the obſtinacie of the Iewes, who cannot abide this doctrine, Act. 22. though taught by the Prophets.

Doct. 2.

That wee are the gift of God the Father vnto the ſonne: the ſonne hath none but what are giuen him of the father. Ioh. 17. and ſuch as the father draweth. Ioh. 6.37. 44.65.

Vſe.

To praise the goodneſſe of the father of our Lord Iesuſ Christ, who of his mercie hath giuen vs to his ſonne: which we haue great cauſe to doe if we conſider what wee Gentiles were. Ephes. 2.12. Col. 1.21.

Explanation.

The bounds heere noted are the vttermoſt parts of the earth, all the parts of the inhabited world: for ſo farre the do-minions of Chriſt ſhould extend: to teach,

Doct. 1.

That the Church of Chriſt which is his kingdome here, is Ca-tholike. Psal. 72.8.—

Vſe 1.

To beleue the Catholike Church.

Vſe 2.

To confute thofe that tie it to a particular place, as the Do-natifts did to Affrick, and the Papifts to the ſea of Rome.

Doct. 2.

That Iesuſ Christ is the greateſt Monarch of the world: Heb. 1.2. Matth. 11.27. and 28.18. Ioh. 3.35. Dan. 4.22.29. and therefore ſent hec his Disciples ouer all the world: Mark. 16.

All to acknowledge him King of Kings, Reuelat. I9. 16. Vse.
And all to worship him and doe him seruice. Ps.72.11.

VERSE. IX.

Thou shalt crush them with a scepter of Iron, and break them in peeces like a potters vessel. Text.

And for that the Scepter of thy kingdom is a ^a Scepter of *Paraphrase*.
Righteousnesse, and in thy daies ^b shall the righteous ^a Psal.45.6.
flourish, therefore the nations that will not serue thee, them ^b Psal.72.7.
will I judge saith God: such thou shalt subdue through thy
strong might: in stead of a golden scepter, thou shalt stretch
forth an iron rod against them, & in the seuerity of thy judge-
ment beat them to peeces: and both easily and vtterly de-
stroy them, for as the ^c breaking of an earthen pot with an ^c Ier.19.11.
iron barre, that cannot be made whole againe; so shall their ^c Isai. 30.14.
breaking and destruction bee without pitty, without reco- ^c Reuel.2.27.
uerie.

Here the Prophet shewes the end of Christ's obstinate ene- *Explanation*.
mies, and therefore in vaine they oppose his power, which is
also another reason, why he said they imagined a vaine thing.

*That vaine are their enterprises (may wee well say) whose Doct.
end we know to be destruction through the same, for wickednes
burneth as fire.*

To see the vanity of the attempts of the wicked against *Vse*.
Christ and his Church, consider their end.

Thou, &c.] The wordes are the continued speech of the *Explanation*
Father, as part of his decree. The first of his person, verse 7.
The second of his rule ouer his people, vers.8. The third, here
the ouerthrow of his obstinate enemies: this is also vnder-
stood of David, who was a type of Christ herein and subdued
his obstinate enemies, 2. Sam.10.18.19.and 11.1.and 12.
31. and 8. 1.2.5.14. 1. Chronicles. 18. and 19. 18. wee
learne,

*That it is God that gineth victory and power to Kings to o- Doct.
uercome their enemies. 2. Sam.5.19.24. 2. Chron.13.15.*

Vſe. 1. 27. Deut. 25. I9. Ios. 10. 25. Psal. 47. 3.

To pray to God in going to battell as *Iehosophat*, 2. Chr. 20. 6.

Vſe. 2. To acknowledge the victory from him, and to give him praise, as the same good King *Iehosophat* did, 2. Chron. 20. for it is not power or multitude, Psal. 33. 16. 17. 2. Chron. 14. 9. 12. 1. King. 20. 15. 16. 20. nor policie, 2. Chron. 13. 13. 15. that can preuaile without the Lord, Psal. 127. 1.

Explanation. Understanding it of Christ, it teacheth,
Dott. That God the Father bath decreed, that as Christ his sonne shall have a people and a large dominion, so in like manner, invincible power to destroy his enemies, Dan. 2. 44. Reuel. 2. 27 Psal. 110. 5.

Vſe. Not to leave the overthrow of Christ's kingdome, by any enemies : God hath decreed the contrary, it shall stand for ever.

Explanation. *Sball break them.*] The word *ragnang* translated break, or by some bruise, is out of displeasure to handle roughly. Iob. 34. 24. and thus will Christ doe to his obstinate enemies.

Dott. 1. Though Christ be a Lamb to his people, yet is he the Lion of Judah to his enemies ; as he is meeke and mercifull to his own, so can he be angry and handle roughly others. Matt. 21. 41. Luke. 19. 27.

Vſe. To take knowledge of Christ's wrath, and that he wil handle roughly his obstinate enemies : for whom Gods mercy cannot moue, those shal the sincerity of his iustice break.

Dott. 2. The Lord can break the coniayned power, and will doe it, Esa. 8. 9. 10.

Vſe. Comfort to the godly against the confederacy of all the wicked against them, Esa. 8. 13. 14. Nehem. 4. 15.

Explanation. *With a rod of iron.*] *Shebet* translated *rodde*, is vsed for a Scepter, and this put for power of gouernment. Gen. 49. 10. so it is the rod of his power, Psal. 110. 2. and it may bee vnderstood of the word, Esa. 11. 4. or punishment, and it is said to be of iron for the strength and dureableness thereof, understanding it of the worde learne,

That

That the worde of God is of great strength, to beat downe his Doct. enemies as an iron rod. 2.Cor.10.14. 2.Thes.2.8. Hos.6.5.

Ier.1.10. Esa.11.4.

To feare and tremble at Gods word, it is a two-edged Vse. i. sword, Hebr.4. it is the Sauour of life or death, 2.Cor.2. 16. else tooke for judgement, Isa.30.12.13.

Ministers to acknowledge it a speciall gracie, Rom.1.5. to Vse 2. be the bearers of Christ's scepter, & rod to smite the enemies; who is sufficient for these things, 2.Cor.2.16.

Taking the word for his diuine power in punishing as we *Explanation.* may well, for that the same followes vpon the contempt of his word, we learne,

That strong and unrefistable punishments shall bee laid upon Doct. Christ's enemies. They shall feele it as a rod of iron, Revel.3.

27. breaking them as earthen vessells, Ier.19.11.

For admonition to the enemies, to humble themselues vnder the mighty hand of God, 1.Pet.5.5. For they cannot avoid his plagues when they come vpon them. Consider, Isa.

47.11.12.13.14.

*Thou shalt dash them in peeces like a potters vessell.] This is Explanatio. a similitude, in which he compareth the enemies power to an earthen broken vessell of the potter, and his owne power to an iron rod, by which he breaketh them to peeces and scatters them abroad, as the word *naphars* signifieth,*

The power of Christ's enemies is but as a bruised or crackt Doct. earthen pot: soone ouerthrowne by Christ's iron power, Dan.

2.44.

Let none of the enemies of Christ boast vainely of their Vse. power, behold heere what it is.

The ruine of the wicked in the day of vengeance is irrecon- Doct.2. rable. Psal.50.22. Esa.30.14. Ier.3.11.& 19.11. Nahum.

I.8.9.10. and 3.19. Zeph.2.9. Esa.47.9. Mat.21.44.

Terror to all the vngodly vpon whom waiteth perfection Vse. i. of plagues.

Comfort to the godly, that one day they shall see Christ Vse. 2. vtterly to destroy his enemies.

VERSE. X.

Text.

Be wise now therefore ye Kings, be learned ye that are Judges of the earth.

Paraphrase.^bIer.5.5.

Sin his mercy hee would make knowne, least ignorance should mislead you to your owne ouerthrow. Now therefore O Kings and Judges of the earth, hearken and consider, to you I ^aspeak by name: you are Kings, and what more odious to you then rebellion, and banding complotments of your seditious subiects? you are Judges, and what more hainous then to contemne your iust deccrees? doe not then rebell against your Lord and King: withstand not his iust and stable decree: howsoever hitherto out of your foolish and rash Counsell, you haue opposed your selues, yet bee wise at last and obey. It is not your greatnessse that can secure you from destruction, nor exempt you from obedience: as you were chiefe in opposition, so be you first in submision, and yeelding your selues plyant, that the more flexibile multitude may follow you.

Explanation. Now the Psalmist maketh the vse of this his former doctrine, exhorting the mightiest wel to consider of that which hath beene said, and to become obedient, which is the third and last part of this Psalme.

Doct.

The drift of all faithfull teachers, is by their doctrine to bring men in obedience to Christ: David end heere: Peter Acts.2. 36.38. so S. Paul in all his Epistles concluding euer with exhortations to practise.

Vse.

In teaching to exhort to obedience as the scope of our doctrine: without obedience, neither hearing, Rom.2.1am. 1.22. nor knowledge. 1.Iohn 2.4. nor faith, Iam. 2.17. nor calling on God, Esa.1.Mat.7.21. nor Preaching, Mat.7.23. nor fasting, Esa.5.8. nor loue, 1.Iohn 5.2. nor comming to Church, Esa.1.Ier.7.nor baptism, 1.Cor.7. auailablet any thing.

Explanatio.

Albeit that David knew that some enemies of Christ shuld perish.

perish through their obstinacy, as also many of his, for that they would stand out against him : yet not knowing who would repent, hee offers meanes to them heere to reclaime them.

That hopefull charity maketh Gods true messengers to speake Doct. to most wicked men, to gaine (if it be Gods will) some of them.
So Christ to the Scribes and Pharises : so the Apostles, Act. 8.

22. and 13.46, and 7.2.51.

Ministers to haue this charitable hope , that thereby they *Vſe*: may doe as *Danid*, as Christ, and his Apostles did , euen to preach to, and exhort the worst, to see if God at any time wil giue them repentance, 2.Tim.2.25.

And now.] Van gnattah, the time is noted, to shew when Explanation he would haue them to repent, euen now without delay.

A faithfull teacher wisheth the present and speedy conuersi- Doct. 1. on of the people, to whom bee speaketh. Colos. 3.8. Psalme 95. Hebr. 3.

To be thus earnestly affected for the peoples saluation, as *Vſe*. God is. Psal.95. Heb.3. Col.3.8.

Repentance is not to be deferred off, but when the meanes is Doct. 2. offered, then is the time. Act. 17.30. 2.Cor.6.2. Heb.3.7.

Not to put it off from day to day : for if the day of wrath *Vſe*. come, then repentance will not auiale vs, to moue vs to re-pent and consider. Luke.12.20. and 17.27. 1.Theffal.5.3. Jer.13.23. Eccles.12.1. Pro.1.28. Psal.18.26.

*Bewise.] The verbe *shacal* is to doe considerately, *Danid* *Explanatio-* heere sheweth what they doe want , and so what it is that makes them not yeelde to Christ, euen want of knowledge and true wisedome.*

The ignorance of Christ maketh naturallmen enemies unto Doct. 1. him, 1.Cor.2.8. Acts 3.17. Luke 23.34.

To learne to know Christ aright , to doe this, learne the *Vſe*. parts of Gods decree heere, which *Danid* declares touching his person, kingdome and power ouer his enemies , which *Dauid* held sufficient to teach, and to bring thereby these to Christ's obedience.

That they are not truly wise (be they neuer so great) that Doct. 2.

are not obedient unto Christ, yea S. Paul held himselfe in adde,
while hee was raging against poore Christians, Acts 26.11.

Vſe.

To hold the wifteſt of the world ſooules and quad, fo long
as they be againſt Christ.

Explanatio.

In that David heere exhortis to wiſedome, before ſervice
in the next verſe, he would teach vs,

Doct.

That knowledge neceſſarily muſt be had, before we can obey,
therefore David asketh knowledge, and then promiſeth obe-
dience, Ps. 86, I. I. Esa. 2.3.

Vſe 1.

To become obedient, get knowledge, Prou. 4.5. Eph. 5.
I.7. Col. 3.16, without which we cannot be ſcuse, Rom. 10.
we can haue no conſcience of our duety.

Vſe 2.

This is againſt our aduersaries, who make ignorance the
motheſt of deuotion, contrary to Mat. 22.29. and 5.39.

Explanatio.

O ye Kings,] To theſe hee firſt doth ſpeak, and not to the
muſtitude, albeſt he ſpeak of them, ver. 1. as enemis, not in
contempt, or careleſneſſe of their ſaluation, but for that they
are ledde by the mighty, and therefore to theſe he firſt curies
his ſpeech.

Doct. 1.

It is a cheſte point of wiſedome in the furtherance of Chrifit's
kingdome, to minne firſt the mighty. The godlineſſe of an He-
zechias or Iahia maketh all the people to ſeekē the Lord, ſo
one Conſtantine maketh a Christian world.

Vſe.

To vſe the beſt meaneſ for the conuerſion of the mighty, &
to pray heartily vnto God to turne the hearts of ſuch, that
by their examples many may be prouoked vnto well-doing.

Doct. 2.

That it is their duety before all others to enteraine religion.

Deut. 17. Eſa. 49.23.

Vſe.

Kings and Princes to acknowledge this their duety before
all others, because they owe the more vnto God for their
places and wealth.

Explanatio.

Be iſtructed.] As ſome read, be ye learned, Iaſar properly
ſignifieth to be chaſtiſed, but yet as wel with words, Pro. 29.
19. Ps. 39. I. I. as rods, 1. King. 12. 2. Chr. 10. I I. I 4. ſo it
muſt be ſuch a learning as may be a chaſtiſement vnto them.

Doct.

The beſt may learn, if they will become obedient vnto Chrift:
for ſo Chrift teacheſ his Disciples to doe, Mattheu 28.18.

19, 20. Mark. 16. Act. 2. 41. which who refuse them cannot be
of Christ's flock, Act. 13. 46. *and if any man come after me let him renounce his life daily.*

To yield to the word though it may be rebuke & discipline. *Vse 1.* *Rebukes & chaste-
ning and chastisement vnto you. This is to become truly
wise, Deut. 4. 6. Psal. 111. 10. Matth. 7. 24. Psal. 32. The title.
Deut. 17. 19. You shall not obey my commandments, but by my command-
ments.*

*Reproofe to the proud and mightie, which commonly de-
spise to be taught by way of reproofe: but remember 2. Chron.
25. 16. Esa. 69. 12. Iera. 7. 13. Esa. 30. 12. 13. Act. 13. 46. b. 10. 1.*

*To Judges of the earth.] Here are meant those that exercise *Explanation.*
authoritie vnder Princes, called before Rulers, heere Judges.
Shophee is one, that knoweth to judge betweene cause and
cause for the defence of the innocent, and punishment of the
offenders: these he exhortes with Kings, whom he calleth *Jud-
ges of the earth, as he did Kings before, vers. 2: to ready
himselfe to doe justice.**

*That it is as necessary for Rulers and Judges to learn this wif. Doct. 1.
dome with their Kings, as for Kings themselves; else Kings can
doe little, where their Princes and Magistrate be wicked.*

*If Kings bee religious, let them take to them such as Vse.
age also religious. It is true, Kings shold be first: but then
next, their Nobles and Rulers; else Ioaſh will not continue re-
ligious, if Leboiaſah be dead, and wicked Princes remaine a-
bout him.*

*That as they be Kings of the earth, so also Judges of the earth, Doct. 2.
all earthly which are yet in subiectiōn to Christ.*

*Such as be not subiect to Christ, let them know themselves, Vse.
to bee but earthly, and therefore must pray vnto the Lord to
be framed of a better mould, that as the Apostle speaketh,
Rom. 6. 17. they may obey from the heart, the forme of the
doctrine whereunto the word of God doth call them.*

VERSE. XI.

Serve the Lord in feare, and rejoice in trembling.

Text.

Neither doe I call you to my seruitude, but Gods seruice: *Paraphrase.*
he is your Lord God, and worship you him. And as for ² Psal. 45. 11.

^b Psal.60.8.^c Psal.97.1.^d Heb.12.28.

Psal.4.4.

Phil.2.12.

Explanation

this, did you well consider, it is no matter of sorrow, but rather of ioy,^b to bee his seruants, who ruleth onely for your peace : reioyce therefore and triumph: the Lord reigneth,^c be you glad thereof: and yet forget not your selues to bee subjects^d: mixe the ioy of your weale, with the reverence of his maiestie, and so stand in awe that you sinne not.

Serue the Lord] Here is shewed, whereto they must be wise, and what this their wisedome is, ouer to doe seruice to the Lord : the word *gnabat* is to serue as a servant to his Lord.

Gen.29.18.

Doct. 1.

The wisedome and learning that God requires, is to do him seruice : this he accounts wisedome, Deut.4.6. Psalme 111.10.

Matth.7.24. *He that heareth my word, and doeth it, is a wise man.*

Not to thinke that thou hast attained true wisedome and learning in profession of Christ, till thou doe him seruice : I. Ioh.2.4. Rom.2.13. Luk.12.47. Iam.3.22.

That Kings and Princes are not to live as they list, but in subjection unto Christ: Esa.60.12. Psal.72.10. *He that dwelleth in the earth, is an abomination to Christ.*

To square their liues to the rule of Christ's will as his true seruants, to whom they also, with the meanest, are to yeeld a strict account.

Explanation. The Psalmist doth not will them to cast off their authoritie, but calles them Kings and Rulers so to serue him. Learne,

That Christ's kingdome is not against the earthly dominion of Princes, to overthrow it, as Herod dreamed, Mat.2. for his kingdome is not of this world. Ioh.18.36.

Let not Princes therefore feare to entertaine Christ, and to become his subiects : hereby they doe nothing at al diminish their earthly glorie, but shal by thus doing live, more securely vnder Gods protection.

That men may doe seruice to God, and yet be Kings and Gouernours, as zealous David, godly Iosias and other holy Kings in Iudah.

Against the foolish practise of such as gaue ouer their rule, in conceit to serue God better : when they could haue honored Christ no way more, then in vsing their high authoritie to Christ's seruice.

With

With feare.] The manner of this seruice here is noted *Iera-* *Explanation*
ah is a reuerend awe, commended to be the beginning of wi-
dome, Pro. 1. 7. this is required in Christ's seruice.

Reuerend feare is a speciall grace in Gods seruice, 1. Pet. 2. 17. Doct.
Heb. 12. 28. Mat. 4. 10. with Deut. 10. 20. and 6. 13. Esa. 8. 13.
Eccles. 12. 13. Mat. 1. 6.

To feare the Lord, and shake off carnall securitie in our *Vſe 1.*
 profession of Christianitic, as also our pride, both which are
 contrary to true feare.

Reprooſe to the proud-ones, to al that liue in a worldly fe-*Vſe 2.*
 curitie, vnder the profession of Christianitic, though they be
 neuer ſo mightie. Gen. 42. 18.

And reioyce.] The word *gil,* is to reioyce internally: ſo it *Explanatio-*
 makes him ſkip for ioy, this is added to feare, and now is the
 time of Kings, and Princes, and others to reioyce when they
 bee vnder Christ's obedience, for now the Prophet exhorts
 them to ioy.

There is no cauſe of truē ioy to Kings or Princes, or any other, Doct. 1.
till they haue been wiſe, learned Chriſt, and put themſelves into his
ſeruice, with feare and reverencē. Luk. 15. 23.

To be a partaker of truē ioy, become a true Christian: for *Vſe.*
 Such may reioyce. Luk. 10. 20. Psal. 32. 11. Phil. 4. 4. Eſa. 51. 3.
 and 54. 1. and Zeph. 3. 14—.

So is our ſeruice to Chriſt mixt with feare, as alſo there is truē Doct. 2.
cauſe of ioy, 1. Pet. 1. 8. Eſa. 9. 3. and libertie to reioyce, Psal. 122.
1. and 68. 3. and 106. 5. Iere. 9. 24. Luk. 10. 20. and it is a vo-
luntarie and not a coaſted ſeruice. Psalme 110. 3. Eſa. 2. 3.
Mich. 4. 2.

Not to think Christianitic to bee a heauie, lumpiſh and *Vſe 1.*
 comfortleſſe ſadneſſe, but that therein is truē ioy: and that it
 is lawfull for the godly to expreſſe alſo their ioy in lawfull
 things outwardly. Deut. 12. 18. Nehem. 8. 10.—12.

To labour to feele this truē ioy in Christ's ſeruice, 1. Cor. 1. *Vſe 2.*
 31. 2. Cor. 10. 17.

With trembling.] With feare is added reioycing, and now to *Explanation.*
 this trembling, as if he had ſaid, So ſerue with feare, as yet ſerue
 him with cheerefulnes, loue and delight, not constrained, and
 ſo.

so be merry and glad, that yet you degenerate not into carnall securitie and neglect of him.

Dott.

God affoordeth ioy vnto his people, and will ab stom to reioyce, yet so as he will not haue it breake out into licentious libertie, Galath.5.13. 1.Pet.2.16. S.Pauls example for this, who was full of ioy vpon severall occasions; yet he beat downe his bo-die, 1.Cor.9.29.

Vſe.

Reprofe to such as turne the grace of God into wantonnes, when wee are exhorted to worke out our salvation with feare and trembling. Christian religion is not an idle, secure, and wanton profession, but a service to bee performed with feare and trembling. Phil.2.12. Heb.12.8. Hab.2.4.

VERSE. XII.

Text.

Kiffe the Sonne left he be angrie, and ye perish in the way; if his wrath shall suddenly burne: blessed are all they that trust in him.

Paraphrase.

¶ And finally, as you haue banded your selues, not onely against the Lord, but his Christ too: so must you not only serue him, but his Sonne and Anointed also: he is your King, and Prince of your salvation.^a Doe you homage and fealke vnto him, in submitting your selues to his lawes and word: otherwise know, that you shall but prouoke him to anger, ^b and kindle his wrath, the least sparke whereof shall be sufficient to destroy you, even in the middest of your intendments before you can effect them: yea rather while you haue time, before his whole displeasure like a fierie tempeſt arise against you, hearken and obey, and by a sincere faith believe in him, because all ſuch, and they only, are truly happy who truſt in him.

Explanation.

Kiffe.] The Psalmist still continueth his exhortation to vrge obedience to the Lord. Nasach to kiffe, is put for reverence and high estimation, Pro.24.26. for loue and affection, Iere.29.13. and for obedience, Gen.41.40. so the word is in the Hebrew, and all may well be here meant.

The

The service due to Christ, is a reverend obedience, with an high Doit estimation of him in loue, Heb. 13. 28. Phil. 3. 8. Ioh. 21. 15.

To do him all homage, being obedient in a reverend loue, *Vſe. I.* and high esteeme of his person, as our dread Soultaigne, all the Kings and Princes of the earth owe this vnto him.

This reproacheth those that professe him, but will doe him *Vſe. 2.* no seruice; or if they doe seruice, it is without that reverence and due esteeme, which is required of them.

The sonne.] David before vrging seruice to the Lord, now Explanation applicieth it to the Sonne: thereby teaching,

That God is then serued when his Sonne is acknowledged, and Doit obeyed as Lord and King, Ioh. 5. 13. 1. Ioh. 2. 22, 23. 1. Ioh. 5. 1.

This condemneth all seruice of Turkes, Iewes, and Hea- *Vſe.* then, which honour not Christ as the Sonne of God, and as Lord and King, John 3. 18. 1. Ioh. 5. 12. for Christ is God. Rom. 9. 5. one with the Father, Ioh. 17.

David might haue said, kisse the King, as he was ordained Explanation of God, vers. 5. but here he sets downe the title of Sonne: to learne,

That the chiefeſt honour to Christ is to be accounted the ſonne Doit. of God: in this title the Father proclaims him, Mat. 3. and 17. the Apoſtles confeſſe him, Mat. 16. 16.

To hold and acknowledge this chiefly, that Iesus Christ is *Vſe.* the Sonne of God, the ſcope of the Gofpell, Ioh. 20. 3 1.

Leſt he be angrie.] By he is meant God the Father: David Explanation faith not leſt, as Eve did, Genes. 3. to make a peraduenture of his wrath, but to shew that God is patient, if men prouoke him not to wrath. The word Anaph to be angrie, signifieth to be angrie as one in a rage.

That God the Father is he that is pronoked to wrath, when his Doit. Sonne is not obeyed. Therefore doth Christ on the Croſſe intreat his Father to forgiue his enemies, Luk. 23. 34.

To feare the wrath of God the Father in contemning his *Vſe.* Sonne. Behold the Iewes. Reade Deut. 18. 19. Hebr. 12. 25. The conſideration hereof, ſhould make men obey the ſonne: it is David's argument here.

If the word he be referred to the ſonne, we may learne, *Explanation*

Doct.

That though Christ be meek as a lamb, yet may hee be pronounced to fierce wrath by obstinate contempt of his person, and can be very angry. See Mark. 3.5. Revel. 2.16. 22.23. and 3.16. and 6.16. Luk. 19.27.

Vse.

Consider this, that Christ Iesus can be angry, against such as will not yeeld him obedience, that wee may subiect our selues vnto him, lest we prouoke him to wrath, who one day will render vengeance to his enemies, 2.Thess. 1.7.8.Luk. 19.27. Mat. 27.

And ye perish in (or from) the right way.

Explanation. That is, ye which will not doe him homage, perish, that is, be taken away, destroyed, in, or from the way, that is, suddenly, whilck you are in your way, course, and practise against him.

Doct. 1.

That the iniſt anger of God and Christ against their enemies bringeth destruction. Judg. 2.14.15.

Vse.

Do not therefore offend him, nor prouoke him to anger, but meete him in all humilitie. Amos 4.12.

Doct. 2.

That destruction shall come vpon the wicked, even in their way, * Pro. 5.11. and or * from their course, when they least thinke vpon it they shall be taken away. Mat. 24.5. 1.Thess. 5.3. and 2.19.

Vse.

Be warned and shake off all securitie in sinning against God: lest that day come vpon you vnawares,

Explanation. When his wrath is kindled but a little. The word bagnar, here translated his wrath kindled, is properly to burne as fire, and metaphorically to bee inflamed with anger, like fire destroying (without mercie) the parties with whom such a one is angry, Esther 1.12: like the rage of Nabuchadnezzar, Daniel 3.13.19.

Doct.

The least degree of Gods wrath is like burning fire to destroy and devoure vp his enemies, Jere. 21.12.

Vse.

Tremble at the consideration hereof when by sinne we do offend God: it is to bring fire and burning destruction vpon vs. Esai. 9.18.

Blessed are all they that put their trust in him.

Explanation. A comfortable sentence to the Church of Christ as a mottie to hold them constant to him, which haue betaken themselves

selues to his protection: a fit conclusion to this euangelicall Psalmie: whence we may learne,

*That Christ can and doth make His blessed: Repel. 2.7. 11. Doct. 1.
17. 27. 28. and 3. 5. 12. 21. Ioh. 10. 28. Gen. 22. 18. Gal. 3. 14.*

*Haure recourse vnto Christ, if we would be blessed: for else Vse.
are we accursed and subiect to the fierie wrath of God.*

*That all that are Christ's without exception are blessed, they be Doct. 2.
the blessed companie, Mat. 25. 34.*

To account such as bee Christs, though never so meane, to *Vse* 1.
be blessed ones.

Singular comfort that thou art a true Christian, and so *Vse* 2.
blessed from that burning displeasure of God, by thy Sauour
Christ Iesus.

*That all these blessed, are so by faith, and putting their trust in Doct. 3.
him. Ioh. 3. 16. 36. and 6. 40. 47. and 7. 38. and 8. 1. 25.*

To haue our faith and affiance in him, the word *Chefah* *Vse*.
is to haue a firme assurance of protection, and to haue re-
course to him, as to a place of refuge, as indeed the Lord is to
His *Ela. 25. 4.*

To conclude, though *David* in the former doctrinall part *Explanatio.*
of the Psalmie speake to y^e enemies, as well of his, as of Christ:
yet when he makes his exhortation, he urgeth them to obey
the Lord, and to yeeld him seruice, thereby, being a King, and
a Prophet, he teacheth,

*That in claiming our rights, the drift and conclusion both of Doct.
Kings and Prophets should bee, to bring all in obedience to the
Lord.*

*All Kings and Prophets aime at this in standing vpon your *Vse*.*

*dignities and callings. And if help sone or by you selfe or by
or wod, chalenges or modys, soft or hardy or ob-
ste or stiff or wod, establish his sight: that either shal be
wroght or wod wylle flitt or modys nible (as shal be w
wyllyng wod: adiels or modys of calling us of either
The*



The third Psalme.

THE ARGUMENT.

IN this Psalme (beeing mixt) David now driven out of his Kingdome by Absalom, dash complaine to God of the number and grievousnesse of his enemies, not onely breaking forth into an open insurrection against him, but also with blasphemies against God, and contumelies against himselfe, insulting ouer him, as a man vterly forsaken and forlorne. Yet neuerthelesse he gathereth comfort to himselfe from Gods defence, which bee assuredly himselfe of, from the experience that bee formerly had of his helpe at hand, when he called upon him. Thus being confirmed, be sheweth his security and confidence against the greatest dangers, and that through Gods protection, which bee most earnestly craveth, ascribing the praise of his deliverance to him alone.

The vse and profit of this Psalme.

THIS Psalme is of great vse and profit to the Church, especially to such as be under the Crosse and rod of God; for here a man may see as in a glasse, by Davids behaviour, what he is to do, to whom to flye, to whom to complaine, how to be comforted in such trouble and distresse, how to shake off all worldly feare, and in whom to trust; lastly how to be exercised in so great perill, and to whom to ascribe the glory of deliuernce and victory.

The

This containeth,

1. The title, or inscription, shewing	1. The Author, David. 2. The occasion, the rebellion of Absalom.	1. The number of his enemies, vers. 1. 2. The danger and grievousnesse of them, aggravated from their	1. Hostile insurrection, v. 1. 2. Insulting contumelies against him, vers. 2.
1. A pathetricall complaint: admiring and questioning, concerning	1. Of his confidence, confirmed	1. From the office of God, who hath yn. dertaken for him to be his	Rebellion. 1. Defeace. 2. Glorie.
2. The Psalme it selfe, which hath	2. A narration, containing	2. Of his security, am plified frō	Contume lies. Depressio n, vers. 3.
2. A narration, containing	1. A profession, & that	3. Aduācer against their	2. From the experience he had hereof in former times, when God heard him praying vnto him, vers. 4.
3. A prayer containing	2. A gloriatiōn and triumph, not to feare	1. The adiunct or cōsequent here of, which is thereof.	Sleep, and the quietnes and soundnesse thereof.
	1. Petition	2. The ground of it, which is Gods sustentation, vers. 6.	2. The ground of it, which is Gods sustentation, vers. 6.
	2. A thankfull acknowledgement of safetie vnto his people, ver. 8.	1. For the number of his enemies. 2. Or the imminentes of the danger, vers. 6.	1. For the subiect or thing which he prayeth for, which is deliu erance. 2. The reason, frō his wonted goodnes in for mer deliu erances, vers. 7.

The generall observations.

Vhen *Danid* had beeene diuers yeares settled in his kingdom peaceably, it pleased God after his fearfull fall, to exercise him a little while with a sore temptation, with a stormy tempest of rebellion by his own son, and many of his hollow-harted subiects, for the triall of his faith and patience; vpon which occasion, as the title sheweth, hee penned this Psalme for the instruction of Gods Church, whence wee may learne. I. That in Gods mercy, a *Danids* afflictions, that is, a godly mans troubles turne to the Churches profit, and make good for the same: for heereby haue wee this and many other Psalmes, the history of *Iob*, the song of *Hezekiah*, &c. II. That the best shall not want their trialls, nor the greatest (sometime) their troubles. III. That nothing can make a faithfull man sterte backe from cleauing fast to God, neither words nor deeds, as heere we see, vers. I. 2. 3. and the same is confirmed in *Iob*, who by afflictions, and the words of his wife & friends, yet trusted in God: for true faith surmounts all difficulties and distresses whatsoeuer. IV. That Gods protection giueth sufficient security, for if God bee with vs, none can bee against vs. V. And lastly, they that trust in God, come who will, or how many soeuer against them, shall in the end haue cause to praise him, for his mercy in their safety from all enemies: for the eyes of the Lord behold the earth, to shew himselfe strong with them that are of a perfect hart towards him.

of



Of the Title.

His is the first Psalme that hath a title, the titles are diuers in sundry Psalmes, and some of them make very much to the vnderstanding of the Psalme, containing briefly the argument of it, as this title doth, and do shew who is the penman, and vpon what occasion penned, and when it was indited: the variety may be obserued in other places, as we shal come heereafter vnto them, thus much of this in generall for the present.

A Psalm.] The Apostle mentioneth three kinds of songs, *Explanation.* Ephes. 5. 19. so are there in this booke *Tebillah*, in Greeke ιψων, a hymne or praise; *Shir* ςηρ, a song or laye; and heere this *mizmor* μιζμων, it commeth of *zamar*, to prune or cut off superfluous twigs, and noteth, that this kinde is an artificially framed song, in a certaine full number of words and measure, superfluous words being cut away. Note hence,

That it is lawfull to vse sweet songs artificially modulated, Doct. (*the ditty being holy and heavenly*) as well as other, the Apostle giues liberty in all, Eph. 5. 19. so it be in the heart, and vnto the Lord, with vnderstanding and to edification.

To vse heerein our Christian liberty, so it be holy as be- *Vse.* commeth true godlinesse, and men endued with gracie.

Of David.] Or to David, for to or of may bee both one, *Explanation.* the Hebrew speech vseth these indifferently, as the learned in that tongue affirme, as appeareth plainly in the title of the Psalme, I 20. & I 21. where *Hammagnaloth*, and *Pamma-gnaloth*, are made one; so in Greeke we do read ον μαγνων, Mar. 2. 18. and μαγνα ον. So this shewes it was a Psalme of *Da-*

uid which he did penne, and a Psalme to *Danid* for his owne instruction, as well as for others: teaching,

Doct. 1

That it is nothing derogatory to the Maiestie of Regall authority, for Kings with all Art and skill, to compose and to bee cunning in Poems; Danida renowned King, wise and valiant, was heerein excellent, so Moses, Psal. 90. and Salomon, as Canticles shew, and also Hezechiab, Esay. 38.9.

Vſe.

To esteeme of this excellent gift, & none to vilifie or basely account thereof: it was an excellent gift in the Primitiue Church, 1. Corinth. 14.26. The abuse onely maketh it contemptible; there is profitable and singular vſe to bee made thereof.

Doct. 2.

That David employed this excellent gift to the publike good of the Church: yet so a Psalme of David for others, as it was also to David, for his owne benefit.

Vſe.

To vſe our gifts to the Churches edification; therein excell, 1. Cor. 14.12. but yet so be a teacher vnto others, as we may also profit our selues, speake to others and to our selues, Eph. 5.19. that while we preach vnto others, we ourselues be not reprooued, 1. Cor. 9.27.

Explanation

When he fled.] Bebarhu in flying or auoyding him: now did he penne this Psalme, shewing,

Doct.

That crosses and afflictions (though grievous) binder not the piety and devotion of Gods children, but rather yeeld matter & further occasion thereof, Psalm. 7. 2. Sam. 16.17. Psalm. 52. 1. Sam. 22.9. there be many Psalmes penned vpon such occasion, for God by troubles teacheth his people many things, which else they would neuer practise.

Vſe. 1.

To blesse God that giueth such wisedome and grace vnto his Children, to make so happy gaine to themselues, and to others, of their troubles.

Vſe 2.

To pray for this wisedome and grace, that we may be able to make this holy vſe of afflictions.

Vſe. 3.

A condemnation to such as by crosses and afflictions are driuen from all deuotion, and through impatience and want offaith doe forsake goodnessse.

Explanation

David was a most stout champion, and very valiant, and yet

yet heere hee is noted to flye. A valiant man , sometime (without any disgrace to him) may flye to auoid imminent and most certaine perill of death to him and his , as *David* doth heere, 2. Sam. I 5. I 3. II 43 . in small letters above the line

Not to hold it a disgrace in such a case to flye: neither impute it to any for cowardlinesse : but rather to iudge the desperate hazard foole-hardinesse , and such mad aduenturers (if they dye) little lesse then selfe-murtherers.

From the face of his sonne.] From the face, is from his person, so takeh, Leuit. I 9. I 5. or from his wrath and ferity. Gen. 32.20. because the signe of wrath appeareth in the face: here is a sonnes wrath kindled so against the Father (yet most vnjustly) as he dares not abide his presence.

Good & godly parents may haue most leauid children, Adam Doct. I. a Cain, Abraham an Ishmael, Isaac an Esau, &c.

To make men know that grace is not by nature , example, vse. or education: but by the holy ghost , and therefore to pray God for them.

That the godly may haue enemies arising out of their owne bowells, as heere we see the sonne against the Father, of such Christ foretells, Mat. IO. 35.36.

When such afflictions befall any of Gods children , not to vse to hold it strange.

This rising of *Danids* sonne against him , came as God *Explanation.* foretold, to punish his adultery and murther, 2. Sam. I 2. I 11. and I 6.22. thus the Lord raiseth vp this instrument, and heavily doth chastise *Danido* great offence, by which he had caused Gods name to be blasphemed, 2. Sam. I 2. I 4. I. 23. m. 2.

God will and may raise vp what instruments bee pleaseith to Doct. I. punish offenders, thus he raised Hadad, Reizen, and Jeroboam against Salomon, 1. King. I I. I 4.23.28. and heere the sonne against the Father, 2. Sam. I 20. I 1. m. 2. in things conser-

Cearie therefore to fear the Lord, that wee sinne not a- vse. against him: for he hath his instruments such as hee will, and where he pleaseth to raise them vp against vs, if we prouoke him to wrath.

Great sinnes receive heavy chaffisements, (a David heere Doct. 2. feeleth)

Vſe.

feeleth it) if we doe consider his sinnes, and heare his sonnes act of rebellion, withall the circumstances of both.

Aſt thou doſt ſinne, ſo looke for punishment, behold Iezabels ſinnes and punishment, 1.King.21.23. 2.Kings.9.33. ſo Iehoram, 2.Chron. 21.4. 14.17.18.19. terrible venge-ance for their execrable wickedneſſes.

Explanation. It may ſeeine very ſtrange, that *Dauid* a valiant man, who would ſo often be nigh to *Saul*, and come to ſpeake to him, when he came with an hoaſt againſt him. 1.Sam.24.9. and 26. and yet dare not abide his ſonnes comming: but the reaſon was, that *Dauid* ſaw him ſo vnnaturall, as hee knew hee would be moſt cruell, heereby teaching,

Doct. That none may bee held more ſavage and mercileſly cruell, then ſuch as haue loſt the light and iſtinct of nature: ſee this in *Caine* to *Abel*, Gen. 4. *Iehoram* againſt his brethren, 2.Chron.21.4. *Abimelech*. Judg.9.5.

Vſe 1. To ſuſpet the worſt of theſe inhumane monſters, except the Lord bridle their fury. Gen.32.11.

Vſe 2. To take heed that we become not vnnaturall, for then we will turne Tygres, and deuouring beaſts, without ſparing the neerest and deereſt of our bloud.

Explanatio. [This is the Rebell and Conſpirator, even *Abſalom*.] This is the Rebell and Conſpirator, even *Abſalom* *Dauids* darling, the ſonne of a King, and of a Kings daughter, 2.Sam.3.3. moſt comely, cap. 14.25. and well brought vp, 1.Chron.27.32. Prou.4.3.4. and 31.1. beloved of his Father, 2.Sam.18.5.32. pardoned of his great offence. 2.Sam.13. and 14. allowed large maіntainance, 2.Sam.15.1. yet now ſeeketh his fathers death.

Doct. 1. From whome in reaſon ſhould come all comfort and kindnes: from them often ariseth the greateſt miſchiefe. Example here: ſo in *Hazael* againſt *Benhadad*, 2.King.7.8.15. *Senacharib* ſonnes againſt him, 2.Kings 19.37. and *Jebo-dahs* ſonne, who hath done him great honour; 2.Chron.22.11.12. and 23.11.16. but he rewarded him euill in his ſon. cap.24.21.

Vſe. Not to expeſt alwaies an anſwerable recompence to thy goodnes: but rather (which is mans ingratitude) to receiue ſome-

sometimes euill for good: as *Danid complaineth in the Psal.*
35.12—16.and 38.20.and 59.3. And our Sauiour who did
 good and no euill, found the people most vngratefull, and
 wickedly bent against him.

*It is not noblenesse of birth, nat nature, nor good education, Doct. 2.
 nor benefits received, nor comelinesse of person, that can restraine
 from hellish outrage, if grace be wanting: this is apparent in
 this Absalom.*

To esteeme highly of grace and the feare of God, and ear-*Vse.*
 nestly to begge it at Gods hands, as being more forcible to
 bridle corruption, & to make vs to eschew euill, than al these.

In that a remembrance is kept of *Danids* persecution, and
 that by the vnnaturall rebellion of his owne sonne, to glori-
 fie God, and to benefit the Church: we doe learne,

*That the godly are not partiall, in publishing things as they Explanatio.
 be without respect of persons: they record the truth to the glo-
 ry of God, and the Churches good. Such a Chronicler was
 Moses, and all other pen-men of Gods spirit.*

A reproofe to the deceitfull and flattering records of men *Doct.*
 in our times, in which truth is much falsified, by addition of
 vertues, where they never were; by couering vices where
 they were most notorious, and by a licentious enlarging or
 abbreviating, so as stories become a fabricke of flattery, and
 almost a fable after the pen-mans pleasure.

*Thus much touching the title of this Psalme, shewing the oc-*Vse.*
 casion of Danids penning thereof: the Psalme it selfe fol-
 loweth.*

VERSE. I.

*Lord how are mine aduersaries encreased? how many rise Text.
 against me?*

O Lord though I am now flying from my sonne, yet do I *Paraphrase.*
 flye vnto thee, and am bould to poure forth my com-
 plaint in thy presence: truth it is that I did despise thy com-
 mandements ^a in killing *Vriah* with the sword, and for this ^a *Sam. 12.13.*

thou didst iustly threaten to raise vp euill against mee out of mine owne house; but loe how now mine enemies are multiplied, which bring mee into great straights on euery side! how many rise vp in armes and open rebellion? and that not onely out of mine owne house, but out of my whole kingdome is euill raised against mee; not onely *Absalom* my sonne, whom I so called, hoping hee should haue beene the *Fathers peace*, is now become the Fathers care and greefe; but he hath^b stollen the hearts of my subiects from me,^c *Achitophell* also is foyned with him, and the Elders of ^d Israel, and the conspiracy is great, ^e ye the people flocke vnto him more and more.

^b 2.Sam. 15.6.
^c vers.31.
^d 2.Sam.17.4.
^e chap.15.12.

Explanation. [Lord.] David in his afflictions when many came against him, hath recourse onely vnto God, to helpe him against them all.

Dott. The godly in their troubles haue recourse vnto the Lord, as to their refuge and succour against the power of men, Psalme 7.1. 2.Chr.20.4.6.12. and 14.11.and 13.14. Ex.14.15. Prou.18.10.11.

Vse. 1. Heerein to follow the godly to seeke vnto the Lord, for so are we commanded. Psal.50. and he will heare vs. Psal.9. 12. and 10.17. and 34.15.17.

Vse 2. A reprooфе to such as trust not in God. Psalm. 52.7. but take aduise of the wicked, as in Psal.11.1. and do after their way. To relye on men, as is noted, Ier.43.5.6. contrary to Gods commandement. Ierem.42.10—14. as *Achaz* did, 2.Kings.16.7. 2. Chronicles.28.16—22. and as *Asah* did, 2.Chron.16.7—9.

Explanation. In that David being punished of God for his sinne, as hee well knew that this came vpon him (as God had said) for the sinne against *Uriah*, yet now being repentant, David neuerthelesse, through faith, which was not lost, (2. Sam. 15.25. 26.32.) goeth vnto the Lord for helpe, we do learne,

Dott. That former sinnes committed, and present afflictions sent of God for them, cannot withhold the repentant faithfull from seeing vnto God. Such is the power of faith in a repentant spirit, as Davids was, 2. Sam.12.13. &c. *Mephistes*, 2.Chr.33.12.13. Not

Not to bee daunted vnder afflictions for thy trespasses, to *Vſe.*
goe vnto God for deliuernace, if thou be repenant, for God
is exceeding mercifull, Psal. 103.8.9.13.14. and 111.4. Mich.
7.18. He is nigh to all that are truly repenant, Psal. 34. 18.
and 51.17. Let this be our comfort against the knowledge of
our sinne, and iust deserts, in time of our trouble.

How] David is stricken into an admiration of this conspiracie, and also doth make a complaint; which shew, that hee held himselfe vnworthily handled of them; else he could not haue admired and complained iustly.

God is iust in punishing: and wee worthily deserue it: yet may Doct. we be innocent towards such as be Gods rod, and so admire at them and complaine of them, as David doth here, and Psal. 35.7.

To consider of the instruments by whom wee be afflicted: *Vſe.*
for God vseth not alwaies to punish vs by them whom wee
haue wronged, but sometimes by them whom we haue done
good vnto, or not offended; that in respect of them, we might
craue helpe of God against them, which is not a small com-
fort: to haue God one way for vs, and not both God and
man iustly against vs.

In that *David* here sheweth his griefe, to bee thus vnnatu- *Explanation.*
rally, and vnthankfully dealt with of those, whom he had
done and wished so great good vnto, we may learne,

*That a good man is troubled and grieved to haue those to rise Doct.
up in hatred against him, whom he wisheth well unto. How hea-
uily David tooke this, see 2.Sam. 15.30. Jeremy was herewith
vexed, chap. 15.10.*

Not to passe ouer without any care such things: for as a *Vſe.*
learned man saith, *Mali animi indicium est, susque deg̃ facere,
amerisne vel odio habearis ab illis, quibuscum vincendum est.*

*[Are increased.] The historie doth shew the conspiracie *Explanatio.*
began but with a few, 2.Sam. 15.11. but after increased, verse
12. and 18.7.*

*Nothing so wickedly and heinously begun, especially by the Doct.
mighty, but easily will get liking of a multitude: See this in the
conspiracie of Corah, Numb. 16.1.2.19. and in Judas treason
against Christ, Joh. 13.30. with Mat. 26.47. and 27.1.20. the*

like in Act.19.24.29. see before Psal.2.1.2.

Vſe 1.

Not to iudge well of a cause because of a multitude : for worst causes haue vsually most followers, because the worst are the greatest number, whose hearts are set on euill, and they only want opportunitie; which once offered, they are as preit ſouldiers, readie at the leaſt alarum to runne to mischiefe.

Vſe 2.

To keepe vnder the wicked, for of ſmall beginnings they will increase to a multitude: as did Antichrift and his followers: Reuel.13.11.16.and 17.2.

Explanatio.

Mine aduersaries.] The word *Tſarim* are enemies, which incloſe and keepe ſtraight (without elbow roome, as we ſay) ſuch as they come againſt, 2.King.6.1.25. the word is there uſed: and of this number was *Abſolom* his ſonne, *Achitophel* his friend and Counſellor, with other men of place, &c. 2.Samuel 15.12.13.and 16.15.and 17.4. whom he calleth heere aduersaries to him. Whence note,

Doct.1.

That ſuch as be friends at one time, may proue malicious enemis at another: as theſe heere proue to *David*, whom hee ſuſpected not, 2.Sam.15.9. Psal.41.9. and 55.13.14.

Vſe.

Seeing men are ſo wicked, it is meete to walke euer warily, and circumſpectly, one towards another. All are not fauiful that are preſent friends, especially in prosperity when they cannot be diſcerned well. Pro.14.20.

Doct.2.

That as men ſhew themſelues, ſo are they to be taken and indged: for *David* heere calleth them enemies, and ſo accounteth them euuen in his complaint to God, who otherwise were beſore all as friends, and ſome yet of his blood and kinred.

Vſe.

To vſe our libertie of iudgement, if we finde men aduersaries indeed (though neuer ſo nigh in blood, affinitie, neighbourhood, or otherwise) then ſo to hold them, till they ſhew the contrary: right iudgement is one thing: and mercifullly to forgiue is another; and both may stand together.

Explanatio. It may not be omitted that *David* heere calleth them aduersaries onely, and not malicious, vngratefull, vnnaturall, and cruell, as elsewhere, Psalme 35.11.and 43.1. and 59.2.5.and 71.4. for heere was his ſonne, but others with him miſled, 2.Sam.15.11. and all of them as Gods rod for the preſent to afflict

afflict him : which no doubt he well weighed.

Naturall affection to some that are our aduersaries, error in Doct.
othersome misled (as here, 2.Sam.15.11.) that all are also Gods
present rod of chastisement for sinne : and lastly, not without hope
to be reconciled againe, (as David hoped, 2.Sam.15.25.26.) are
great meanes to restraine our thoughts, and to moderate our
words towards them.

To temper our selues towards such as doe shew themselues *Vse.*
 aduersaries against vs, euен in an high degree, let vs yet consider what they are to vs, how they are led, what hope of reconciliation, and that God by them doth humble vs, so shall wee not be enraged against them.

Many are they that rise vp.] As before he calleth them ad- *Explanatio.*
 uersaries, so now hee declareth what manner of aduersaries,
 and the number to be many.

Godly men may be exercised and humbled, not with one or a few, *but with many aduersaries, as David heere : so Jeremy, and Christ Iesus, S.Paul, &c.*

Not to thinke therefore this triall strange, if so wee thus be *Vse.*
 exercised, and finde not one, or a few, but very many aduersaries.

Aduersaries in an insurrection and rebellion : they at the *Explanatio.*
 first came together but at the sacrifice, 2.Sam.15.11.12. but after it proued a treasonable flocking, breaking out into open rebellion.

Popular flockings vnto an aspiring spirit (as was Absolō) breeds *Doct.*
 rebellion, which vpon fit occasion, time, and place, will openly
 breake foorth, as we doe here see, and Chronicles shew.

A caueat for Princes to see vnto this : *Absoloms* are seditious, and the seditious seeke only euill, Pro.17.11. The saying of *Salomon*, vers. 14. is most true in strife of this kinde for a kingdome : but hee that exalteth his gate seeketh destruction, vers. 19.

Against me.] Euen against David a good and vertuous *Explanatio.*
 King, Psal.78.72. yet against him doe these rise, who had no
 cause to be his enemies : but yet by these God chaitised him
 for his sinne : teaching,

Doct. 1.

That most excellent good and holy men, Kings, and Prophets, may haue aduersaries, and traiterous rebels against them, without any cause on their part : Daniel 6.4. Psalme 59.3. for some hate goodnesse it selfe, Psalme 38.20. and those that are good, Ioh. 15.19.

Vſe. 1.

Let not any, whether Princes or Pastors thinke to be without aduersaries in this world, though they should liue neuer so innocently.

Vſe 2.

Not to thinke therefore men are alwaies worthie blame, because they haue aduersaries, though great, learned, noble, and many of them : for so had innocent *Daniel*, yea Iesus Christ ; nor to iudge Princes wicked, because some proue rebels and traitors against them, as were here against good *David*.

Doct. 2.

That albeit Princes doe not deserue such traiterous practises, and rebellions, from their subiects ; yet may the same be Gods correction for sinne against them : as this was vpon *David*, 2.Chr. 24.25. and 25.27.

Vſe.

The mighty to consider themselues in such rebellions, and bee reconciled vnto God, who subdueth the people vnder their hands, Psalme 7. For albeit they may bee innocent towards their subiects, yet the Lord is euer iust in his proce-
dings.

Explanation.

Note that rebellion is called *a rising vp*, (when other sinnes are compared to falling) in regard of high hearts, and proud aspiring spirits, as also of the high dignitie of Kings, which they oppose themselues against rebelliously.

Doct.

They that are rebels sinne highly, in pride of spirit, and against kingly maiestie, the most high calling vpon earth : but as they arise high, they fall downe low, as the example in hand sheweth, and experience in all ages confirmeth.

Vſe.

Take heed of rebellion : Feare God and honour the King. *David* had a deadly aduersarie of *Saul*, hee was a troubler of the people, and a murtherer of the Lords Priests : yet being the Lords annointed, he would not meddle with him. We are forbidden to haue euill thoughts in our hearts against kings : Ecclesiast. 10.20.

god

VERSE.

VERSE. II.

Many say to my soule, there is no helpe for him in God. Text.

Not content herewith to driue me out of my kingdome, *Paraphrase.*
 Many of them do further also persecute me with words
 of hatred, and vexe my soule with contumelies and repro- ^a Psal. 69. 10.
 ches. For this indeed goeth to the very heart of me, that when
 I might haue looked for some to haue pitie on me, they con-
 trarily extoll themselues against me, with rebukes and taunts,
 as if I were utterly forlorne, and past all hope, saying, There,
 there, so would wee haue it; ^b God hath forsaken him, pursue ^b Psal. 71. 11.
 him, and take him, for there is none to deliver him ^c; a mis- ^c Psal. 41. 8.
 chiefe is light vpon him, and now he is downe he shall rise vp
 no more, God himselfe whom hee did pretend to serue, and
 trust in for aide and succor, hath now ^d taken him in his wick- ^d 2. Sam. 16. 8.
 ednesse, and hath no helpe in store for him.

Heere *David* bringeth in his enemies words, by which no *Explanation*.
 doubt they encouraged themselues in this foule fact, and
 sought to confound the spirit of him heereby, of which hee
 here doth chiefly complaine, and mention vnto the Lord.

^a Such as reliet vpon the Lord, doe tell him in particular of their Doct.
 enemies words and deeds, Psalme 10. and 22. 7. 8. Act. 4. 27. 29.
 2. Chron. 20. 10. 11.

To learne to vsfold our griefes into the bosome of God, *Vse.*
 as the godly haue done: for great is the benefit in respect of
 the comfort, and assurance which commeth thereby, as the
 euent sheweth in the examples of holy men, and experience
 telleth other in these times.

Many] That is, all that treasonable flocke, and rebellious *Explanation*.
 rout so said, and yet it was an error.

Error and falsehood (and especially that which is for the *Doct.*
 ouerthrow of the godly) gets soone many fauourites, as appea-
 reth by that cursed false report spread by the souldiers, Matth.
 28. 15. so against the Apostle, Act. 16. 19.—22. and 21. 27.
 28. 29. 30.

Vſe.

Therefore beware of credulitie, and before we doe entertaine speeches, let vs weigh them well, and only by triall approue, lest we be deceived, seeing falsehood getteth so soone fauour with men, many may say that which yet is not true.

Explanatio.

Say] The word is saying, as shewing in their rising vp, they thus spake of *David*, and heartened one another : they doe not onely distresse him with deedes, but vexe him also with words.

Doct.

The wicked every way by words and deedes seek to vexe the godly, cruell in act, contumelious and despitefull in speeches, Psal. 35.15.16.22.7.8.13. Mat.27.29.30.—42.

Vſe.

To prepare our selues as well for reproches, as other crosses ; for the godly haue had their part in both, Iob.30.1.9.10. Lam.3.14.63. Heb.11.36.

Explanatio.

To my ſoule] Lenaphbi, this word ſome tranlate of my ſoule, and ſo the ſoule put for the whole man, as is vſuall : but the word will beare the other ſenſe, and is more forcible: for David doth not only ſhew what they ſpake, but how he tooke it, euen as a ſword piercing to his ſoule.

Doct.

Words (ſuch may they be many times) will cauſe more trouble to the afflieted, and adde ſorrow to other preſent onward crosses: Psal.69.20. and 42.10. Lam.2.15.16.

Vſe.

Not to breake out into insulting, contumelious taunting, or otherwise disgracefull ſpeeches towards others, especially the afflieted : for though they be but words, yet may they be wounding, and encrease anguish in ſoule, and may make ſad the hearts of the righteous ; a ſinne which God one day will puniſh, Ezek.13.22.23.

Explanatio.

There is no helpe for him in God.] The Hebrew word Iesug-nah is Iosugnatnah, a letter added for to encrease the ſignification, as if it were ſaid, there is no manner of helpe at all : the like is in Psal.44.27. and 92.16. and 94.17. and 63.8. and 12.1.2. Iob.5.16. This is their iudgement of him, yet they encouraged themſelues againſt him, with this, that he could not now hope for deliuernce from God.

Doct. I.

This is the pernuerſe iudgement of the wicked, to thinke that if God afflict his childefrom, and let them alone a whiſte, he indeed hath utterly.

utterly forsaken them: Psal. 41.8. 2.Sam. 16.7.8.

The wicked to learne hereby to rectifie this iudgement, *Vſe 1.* seeing the case is farre otherwise, *Pſal. 193.9.* he chastiseth in loue, and not in hatred, *Heb. 12.6. Reuel. 3.19. Pro. 3.12.*

The godly not to regard what the wicked thinke of them, *Vſe 2.* their iudgement is peruerse.

It is a ſtrong morine in the wicked, being conceited (though Doct. 2. falſly) that God is for them, and againſt the godly, to rife up and vexe them. Psal. 71.11.

Godly to pray for their enemies, to reforme their opinion *Vſe 1.* herein, which ſo heartens them in euill.

The wicked to conſider, how they are by the lying ſpirit *Vſe 2.* deceiued, when they rife againſt the godly; behold the end God made for *Dauid*, againſt *Aſſolom*, *Achitophel*, and the reſt, who being in preſent proſperitie, and perhaps remem-bring *Nathans* words againſt *Dauid*, *2.Sam. 12.10.11.* con-clude thus wickedly, as it may ſeeme, *2.Sam. 16.8.* but the end ſheweth they were deceiued.

In that *Dauid* complaineth of this ſpeech, and not of his *Explanation.* ſonneſ vnnaturalnes, the ingratitude of others, or of any o-ther outward euill done by them in particular in their rebellion, but only this it doth teach,

That to be iudged as utterly forsaken of God, is a greater temp- Doct. ration then all outward troubles. Pſal. 42.10. for they cannot o-uercome this heauie temptation but by the eſpeciall grace of God, giuing strength of faith in this combat.

Godly to pray with *Dauid*, *Pſal. 35.3.* and to haue hope, as *Vſe. 1.* he had, *2.Sam. 16.10.12.*

Not to torment the poore afflieted with ſuch a dart of Sa- *Vſe. 2.* than.

This may terrifie the wicked: for if the godly be troubled *Vſe. 3.* herewith, who know the contrary by the word: how ſhould not horror poſſeſſe their hearts, when they may heare this a-gainſt themſelues euery where in the word, and ſhall at the laſt day be maniſtent to the world? *Matth. 7. and 25.*

God] The word is *Elohim*, his firſt name in Scripture, *Gen. Explanation.* 1.1. it is the plurall number, commonly ioyned with a word

of the singular, I. Chron. 17.21. though sometime with a plurall. 2.Sam.7.23. Psal.58.12. to teach,

That there is a plurality of persons, in the singularity of the essence, expressed in his other name Iehonah, ver.3.4. both set downe in ver.7.

Doct.

Vse.

Explanatio.

Doct.

Vse.

Paraphrase.

a Psalm.26.

b Psal.18.2 & 27.5. and 31.3. and 62.7.

c Psal.21.5.

To acknowledge this diuine mystery, that God is Iehonah Elohim, one, and yet three.

Selab. This word is read onely in Psalmes, and in Heb.3.3.9. a note of asseueration, or admiration, referred to the minde, it is to giue attention to musicke, it notes an eleuation of voyce. Shindelerus saith, it is as *vox enclitica sine sensu*, diuersly translated: if here to marke then obserue,

That it is worthy of pausing upon, to consider the folly of the wicked in prosperity: how highly they thinke of themselves, and contemptuously of the godly, as also yet how by faith the godly ouercome this temptation, vers.8. there is Selab.

We may therefore by this obserue a stay, or pausing time, and that we are not speedily to runne ouer what is there noted, as worthy our marking, as heer in this place of these two things obserued.

VERSE. III.

But thou Lord art a buckler for me: my glory, and the lifter up of my head.

*B*ut let them thinke and speake contemptuously of mee as they will, and sooth and please themselves with such fond imaginacions; yet this is but to sing the triumph before they haue gotten the victory. For I beleue Lord, and am assured of thy defence.^a I know that thou wilt helpe thine anointed, and heare him from thy sanctuary, by the mighty helpe of thy right hand, for thou hast taken it vpon thee as a part of thine office, amongst other thy seruants to defend me also: to ^bcouer mee with thy defence, and set thy might as a fortification about me. And though now they defame mee and cast mee out of my kingdome, yet ^cmy glory hath beeene great

great in thy salvation, worship and honour hast thou laid vpon me; thou hast aduanced me to the throne, and thou wilt restore me to it, and my kingly dignity; my head which woulthangs down with shame and sorrow, thou wilt lift vp. with a p[ro]phet. 2d. 10. ioy and triumph, and cause the Crowne to flourish thereon again.

But thou Lord art, &c.] David here recalleth his thoughts *Explanation.* from his enemies comfortlesse speeches, professing his faith in God, not believeng their wicked speeches: bin yester in the Lords powerful protection, whatsoeuer they say against him; from this course of this holy Prophet we may learne,

That the godly wise doe so take knowledge of their temptations, to be there with i[n] soule perplexed; as yet they recall their thoughts from thence, to comfortable meditations, which may give them strength in God; Ps. 119:23. 92. Ps. 27:13. 2. Cor. 4:15. 18. 2d. 10. ioy, vnu b[ea]t[if]fing, i[n] b[ea]t[if]fing h[er]e, not b[ea]t[if]fing W.

To admonish the soule drooping in temptations, not to refuse comfort as Rachell; but with David to turn our thoughts to better comfort, and correct our selves as he did; Psal. 42. 11. and say as he, Psal. 71:7. 20. 2d. 10. ioy, vnu b[ea]t[if]fing, g[od]i jobs b[ea]t[if]fing

That the godly beleeme not what wicked men iudge of their case betweene God and themselves: they passe not of mens judgement, as S. Paul speakes, 1. Cor 4:3. 2d. 10. ioy, vnu b[ea]t[if]fing illw 2d. 11.

Not to be cast downe with the iudgement of wicked persons. For G[od]eber i seeth the danger, but not the safeguard, 2. Kings 6. till his eyes be open, but Elisha and David know that God is their defence, and that it is farrre better with them than the wicked i thinke. 1. 2d. 10. ioy, vnu b[ea]t[if]fing illw 2d. 11.

David was now in a three-fold distresse, ragged for his clothes, Explanation. for he considereth, the Lord to abyde with him to them all, teaching. 2d. 10. ioy, vnu b[ea]t[if]fing, g[od]i jobs b[ea]t[if]fing illw 2d. 11.

That he that bath the Lord, is sufficiently comforted against the wicked. For David was succourlesse; God is his buckler, David was condemned, God is his glory: hee was cast downe, God is his lifter vp. 2d. 10. ioy, vnu b[ea]t[if]fing illw 2d. 11.

To reioyce more in the aid of God, than in al the strength of men, and let vs not feare their oppositions, the Lord is

all-sufficient, Genes. 17.1. and wee are not alone, though all forsake vs, if God be with vs, Io. 16.32. 2.King. 6.16. consider Psal. 27.14.

Explanatio. [A shield for me.] Thus he compareth the Lord to expresse his protection. *Clypeus*, πλευρα, or πλευρα, ab occultando, or calando, for souldiers were hid and couered by a sheeld from the stroakes and darts of enemies, the worde *magen* comes of *ganan* to compasse as an hedge or wall. It differs from *Tsimnah*; which commeth of *tsanan*, a buckler bearing out sharpe in the middle.

Doct. God is a shield, a protection, and sure defence to his children.

Gen. 15.1. Psal. 18.2. Deut. 33.29. Psal. 91.1.

Vse 1. Comfort; not to feare the enemies of Gods people, Gen. 15.1. he hideth his, Psal. 27.5. He receiueth the stroakes of the aduersaries as a shield: Iob. 15.25. 26.

Vse 2. Wicked feare and consider your mad fury, when you rise against the godly, who are hidden vnder Gods protection and power, as vnder a shield.

Explanation. [My glory.] By godly, bee vnderstands his kingly dignity, and adorning, as Mat. 6.29. and he calleth God his glory, for that he aduanced him thereunto, and would maintaine it against his enemies. As he calleth him his shield, that is, bee that will defend him, so now his glory, for that he wil maintaine his dignity.

Doct. 1. Kingly dignity is glory, Mar. 6.29. but yet weighty, as chabod also signifieth.

Vse. Princes to looke vpon the glory of their places, as yet they withall consider the heauy waight and burden of their places. Exod. 18.18—23.

Doct. 2. The godly make the Lord to bee that vnto them which they are: if rich, glorious, strong, &c. they hold him to bee their wealth, glory, strength, as David here doth.

Vse. What souuer we be, hold God to be that vnto vs, thereby shall we acknowledge him the author thereof and preseruer, and that we esteeme him aboue them, while wee haue them, and hauing lost them, yet doe enjoy them hauing him.

Doct. 3. That God is the maintainer not onely of the bodily safety, but also

also of the dignity of his children, to which bee exalted them.
 Psal. 2. 4. 5. and 21. 5. 8. Ios. 1. 3. 2. Sam. 7. 9. Psal. 62. 4. 6.
 Numb. 16. and 17. 5. and 12. 10.

Comfort to the godly exalted by God, that he will main- *Vse. 1.*
 taine their standing, Psal. 21. 1. if they trust in him.

Wicked not to rise against such as the Lord exalteth, they *Vse. 2.*
 shall not preuaile. Psal. 21. 1. 1. but be destroyed. Psal. 62. 3.
 4. and 21. 8. 9. for they be Gods enemies heerein, as the
 Psalmist in the Psal. 21. 8. 9. calleth them.

And liffor vp of my head.] That is, will make me to reioyce, *Explanatio.*
 for in sorrow the head hangeth downe. 1. Kings. 21. 27. as
 Davids did heere: so when mens hearts are glad, they lift vp
 their heads. Psal. 110. 7. Luke 21. 28. from this manner of
 speaking, and his hope in God, we may note,

*That a very godly mans heart will be beany, and his counte- *Dott. 1.**
nance cast downe in afflictions for his sinnes, though bee know
that God doth forgiue him. 2. Sam. 15. 30. with 12. 13.

Iustly to condemne such as be like 2. Chron. 28. 22. not *Vse.*
 humbled for iudgements, and yet without assurance of par-
 don: but if afflictions make sad such a one, oh! in the day of
 wrath how shall other be ouerwhelmed with sorrowes?

*That it is God that lifteth vp his, and maketh them glad in *Dott. 2.**
*heart. Psal. 9. 13. and 4. 7. and 30. 1. *lxx.* *et ceteris.* *mid thw ilob**

To seeke to God for gladnesse of heart, hee causeth *Vse.*
 true ioy.

*That such as be under Gods chasfisements, yet knowing that *Dott. 3.**
God hath pardoned them, as Daniel did (see before, 2. Samuel
12. 13.) they can comfortably looke for ioy in the end, Psalme
27. 6.

In thy afflictions aboue all things labour for this, the afflu- *Vse.*
 rance of pardon of thy sinnes, then wilt thou in the middest
 of troubles confidently expect comfort from God.

VERSE IV. 1. I bns. 2. 7. V. I bns. 3. 1. dnu. 4. 1. dnu.

Text. - And did call upon the Lord with my voice, and he heard me out
of his holy mountain.

Paraprase. This my hope (knowyd O mine enemis) is not vaine
or groundlesse; but I am perswaded therof by former
experiments of his helpe at hande, wher I called vpon him: for
this was I come to do in all my troubles; and herein haue al-
ways found comfort and successe, leauing the thought of all
humane ayde, I betooke my selfe to earnest prayer, and that
not onely in the secret sighes and stedewishes of my trou-
bled soule, but with strong cryes did I importune his helpe.

Ps. 66. 17. and lift up my^a voyce, together with my harty desires, which ascended into his sanctuary on mount Sion; yea into heaven it selfe the seat of his holinesse, from whence he hath heard me, and not putting backe my deputaynes, nor his mercie from me, hath answered my requests, in giving me such things as I prayed for. **18.** No, who's doubt but plaine enough to say,

Explanation David heere beginneth to turne his thoughts to himselfe,
and consider what formerly he had done, and how God had
dealt with him, interrupting his complaint to God to speake
of himselfe thus in 45. and 5. verter, before he brast out in-
to prayer againe, teaching, .viijijij

Dott. Boe That the experience of Gods farmer mercies and helpe, is a
good confirmation of our faith, to looke againe for helpe in pre-
sumptuousness. Sam. 17. 32, 34 + 37. v. 2 Chron. 20. 7 + 10.
2. Tim. 4. 17. 18.

Vse. To take notice of Gods goodness towards vs from time to time, that by former mercies wee may be strengthened in our faith, to expect helpe from God in present perills. Psalm 77. II.

Explanatio. [I did call.] Hee sheweth the meanes hee vsed for helpe in his former troubles, as also now, vers. 7. to teach,

Doct. That invocation and prayer, is one thing, in which the godly exercise themselves in adversity, and the meane they use for deliverance.

deliuernce. 2.Chron.20.2—13. Esa 37.14—20.Psal.18.
3.and.5.1.2.3.10.11. Act.4.

In aduersity and trouble, to giue our selues to prayer, as *Vſe.*
we see the godly doe: for God will helpe such as doe call vp-
on him, Psal.50. 15. 2.Chron.13.14.15. and 14.11.12. and
16.9. and 77.2.3.

Wub my voyce.] The word *chara* is to crie, and here *voyce* is *Explanation.*
added: for there is a crying as well without *voyce*, as with it:
Exod.14.15.

*True prayer is a crying in the eares of the Lord, and the fer- Doct.
uencie thereof causeth the sound of the voyce, and the mourn to
ſteake aloud:* Exod.14.15. Heb.5.7. Psal.66.17. 2.Chron.
32.20. 1.King.8.28.

To be feruent in our prayers vnto God, such prayers auaille *Vſe.* 1.
much.Iam.5.16.

A reprooфе to such as be remisse and cold in prayer, never *Vſe.* 2.
come to crying in the eares of the Lord: but pray supersti-
tiously, or formally, and not heartily.

Vnto the Lord.] David sheweth to whom he prayed, euен *Explanation.*
to the Lord.

The godly pray only to God, and to none but him, Gen.4.26. *Doct.*
and 12.8. and so did all the faithfull, and no instance to the
contrary.

To make our prayers only to God; not to Saints, Angels, *Vſe.*
or Virgin Mary, but to him whom wee can call Father, Mat-
thew 6.

And he heard me.] Here is the successe he found in prayer: *Explanation.*
God heard him. The word *gna-nah* is to answere, which is to
heare, as he certifieth that hee heareth, and granteth their re-
quests which pray to him.

*That the godly pray not in vaine, it is not lost labour to call up- Doct. 1.
on him,* as examples shew, 2.Chron.13.14.15. and 14.11.12.
and *David witnesseth experimentally,* Psal.6.9. and 22.24.
and 118.5. So we may see also 2.Chron.30.20.27.

To be hereby encouraged to this holy exercise, when wee *Vſe.*
know the Lord will not lend vs a deafe eare, and send vs a
way empie, but will heare vs & grant our requests, Ps.34.3.7.

That

Doct. 2.

That whom God heareth indeed, then he answereth, that is, he by some meanes doth shew that hee hath heard them: Esa. 30.19. and 41.17.—19. and 58.9. 1.King. 18.24.36.37.38.

Use 1.

Pray therefore with David, as in the Psal. 22. 21. Save me from the Lions mouth, and answere me in sauing me: and 1.King. 8.30.32.34.36.38.39.43.49 50.

Vse 2.

Hereby to trie the effectualnes of our prayers with God: by the effects wee may know: for hee answereth whom hee heareth. Esa. 30.19.

Explanatio.

Out of his holy mountaine.] Of this mountaine, and holines thereof, see before, and Psal. 2.6. but hee is said to be heard from hence, because there was the Sanctuary and Arke, by which Christ Iesus was prefigured, from whence the Lord promised to make answere to such as should call vpon him. Exod. 25.22. and 29.42. Hereby teaching,

Doct. 1.

That God is faithfull in his promise to performe it. This David hereby doth witnessse. So Salomon, 1.King. 8.20.58. and so is he euer to all his people; Deut. 32.4. and 7.9.

Vse.

To trust the Lord in his word, hee will neither faile vs nor forsake vs, Ioh. 1. Heb. 13.

Doct. 2.

That the godly have in their prayers respect vnto Gods promise: this made Daniel turne his face towards Ierusalem, because he (would and should but) could not be there, Dan. 6. 10. Esa. 37.16. compared with Exod. 25.22.

Vse 1.

To consider of the promise of God in praying vnto him. 2.Chron. 20.9.

Vse 2.

As the godly in the old Testament directed their prayers toward the Arke of the Couenant, and so to receive helpe from that holy mountaine: so are we to looke for helpe from heauen, beleeving in Christ Iesus the Prince of the Couenant.

Doct. 3.

That God heareth them, that are uniusually driven out of the place of Gods presence; that is, from the visible congregation of Gods people; as well as if they were there in personall presence, so be it in heart they be there. So heard he David here: so Daniel, chap. 6. as Salomon prayed, 1.King. 8. So doth hee yet now heare his people.

Comfort.

Comfort for such as are persecuted, and driuen vnjustly, *Vſe.*
from among the faithfull, by Antichrist and his members, the
Lord will heare out of his holy mourtaine : though they be
driuen out of the assemblie of men visibly, yet are they not re-
iect of God, but numbred among his Saints, so long as they
endeavour to please him.

VERSE. V.

*I laid me downe and slept, and rose vp againe : for the Lord ſu- Text.
ſained me.*

IN which respect (namely that the Lord heard me) I was *Paraphrase.*
most confident and secure : and although for others, vſual-
ly troubles breake sleepe, and care cause it to depart, when if
they climbe vp to their beds, their eyes ſlumber not, nor their
eye-lids take any rest, but ^a measuring the euening by coun- ^{a Job.7.4.}
ting the watches thereof, they are full of tossing to and fro,
till the dauning of the day : yet did I lay me downe in peace,
and tooke my rest ; and my ſleepe was ſound and ſweete vnto
me. ^b My couch relieved me, and my bed brought comfort ^{b Job.7.13.}
to me : I was not affrighted with dreames, nor astonished
with viſions : I was not raised vp with out-cries, neither did
ſudden terrors ſitte me vp, till being fully refreſhed, I awa-
ked of my ſelfe : and that because Gods helpe was as the pil-
low whereon I reſted my head : yea this was a ſtrong pillar,
whereon relying, he hath vnderpropped and vpholden me.

Heare he proueth to vs how the Lord heard him, by ſafe *Explanation.*
keeping him in the perill.

*The godly doe not only pray, but doe obſerue alſo, how the Lord Doct.
beareth them, and keepeth it in remembrance : as he doth here,
and Psal.9.13.15. 2.Cor.12.8.9. So the Scriptures record
the prayers of the godly, and how the Lord heard them alſo :
2.Chron.20.and 14. Exod.14.and 32.14.*

To obſerue the ſuccesse of thy prayers, that by experience *Vſe.*
of Gods mercie, thou maieſt be ſtrengthened in faith to pray,
and therein to be frequent and fervent in all thy troubles.

Explanation. I laid me downe and slept, I awaked.] That is, I David in trouble became thus secure: for by these speeches is noted a mind secure, and one safe from dangers: Levit. 26.6. Job. 1.1.18.19. Ezek. 34.25.

Doct. Such as put their trust in God, can quietly performe the ordinary actions of life, without anxietie of spirit, and fearefull distractions: Act. 12.6. and 16.25. Numb. 24.9.

Vse. To checke such as professe faith in God, and yet are in troubles ouerwhelmed with cares, and distracted with feares.

Explanatio. It is to be noted, that the Prophet doth shew first how he came to be so secure, to lie downe in his perils, euen by prayer and faith resting in God, who did heare him before he betooke himselfe to sleepe: teaching

Doct. That a godly mans securitie, is not of a senselasse stupidiſtie, nor of a desperate temeritie, but of a ſure confidence in God, having earnestly implred his aide: Psalme 112.7. Act. 27.22.23.25. Psal. 4.8.

Vſe 1. To labour for faith in perils, that wee may rest ſecurely: Pro. 2.24.25. 2.Chton. 20.20.

Vſe 2. To diſcerne a diſference betweene the ſpirituall ſecuritie of the godly, and carnall ſecuritie of the wicked, which commeth not of faith and holy prayer, but of a blockiſh benummednes, Pro. 23.35. or of a desperate foole-hardinesſe; or of a preſumptuous leuitie; or idle conceit of their owne power, or earthly ſtrength, as 1.King. 20.16.18.

Vſe 3. By Davids example, before wee lie downe to reſt, let vs learne to commend our ſelues to God in prayer.

Explanation. For the Lord ſustained me.] By the Lord; it was not of himſelfe, or by his guard or kingly authoritie, that hee thus was preſerued in his reſt and ſleepe. The word *Samach* is to ſtaine one by putting vnder his hand, Psal. 37.17.24.

Doct. The ſtate of the godly is moſt ſecure through Gods protection: Psal. 91. Pro. 3.24.—26. Ezra. 8.22.31. 1.Sam. 2.9.

Vſe 1. To giue him the glorie of our preſeruation, as David here, and Psal. 4.8. and 118.13.14. Exod. 15.

Vſe 2. To ſhroud and shelter our ſelues vnder his protection, and

to cast our selues vpon him. Consider Psal. 37. 5. Pro. 16. 3.
Psal. 118. 8. 9. and 33. 18. 2. Chron. 16. 9.

VERSE. VI.

*I will not be afraid of tenne thousand of the people, that shoulde Text.
beset me round about.*

From this experience of Gods help heretofore, I now dare *Paraphrase.*
be bold to glory in the same, and for the time to come not
feare what man can do vnto me, nor be afraid of any distrust-
full care, neither for the multitude of enemies, nor any straits,
or disaduantages, that they can bring me too : no, though
neuer so many ^a thousands and tenne thousands of the peo-
ple, swarming together like Locusts in number, should be-
siege me round about, where flesh and blood would thinke it
impossible to escape : for the Lord ^b is my light and my salua-
tion, whom then shoulde I feare ? The Lord is the strength of
my life, of whom then shoulde I be afraid ? The Lord, I say, is
with me ^c amongst those that helpe me : therefore shall I see ^c Psal. 118. 7.
my desire vpon mine enemies. ^b Ibid. vers. 1.
^c Psal. 54. 4.

I will not be afraid.] David hauing found God so sure to *Explanatio.*
him, hath gotten a spirit of valour and true fortitude.

Assurance of Gods aide, and experiance thererof, canseth true Doct.
valour, and maketh a man of an undaunted spirit : 1. Sam. 17.
26. 32. 34.—36. Ezra. 8. 22. 31. and Psal. 118. 6. Roin. 8. 31.
Psal. 27. 1. Nchem. 6. 11.

To expell feare and become valiant : let vs trust in the *Vse.*
Lord, Psal. 56. 3. 4. 2. Chron. 16. 8. So did Moses exhort the
people in their feare, Exod. 14. So in 2. Chron. 20. 20. This
assurance of Gods aide made Abijah couragious, 2. Chron.

13. 12.

For tenne thousands of people.] A certaine number for an *Explanatio.*
vncertayne, meaning an hoast of men.

The righteous (vpon Gods assurance) are not daunted with Doct.
the multitude of enemies : Psalme 27. 3. 2. Chron. 14. 9. 10. 11.
1. Sam. 14. 1. 6.

Vſe.

Not to be disheartned by a multitude of enemis: consider how God is with his. Ios.1.5.6.7.10. and 10.8.9. and 11. 6.7. Not to bee like the wicked, who flye and none pursue them. Prou.28.1.

Explanatio.

That haue round about set themselves against mee.] The word *Sabab* is to compasse about as a circle, or a place besieged, Esa.22.7. *Danid* eu'en in such a perill saith hee will not feare, of such strength is his faith.

Dōct.

The faith of Gods children is firme, not onely in light perills, but in dangers (after mans reason) vnauoidable. Psal 23.4. & 118.10.11. Dan.3.17. and 6.23. Psal.46.1—3.

Vſe.

In most desperate perills to haue a firm and constant faith in God, as the examples of the godly doe encourage vs, for he that sainteth in the day of aduersity, his strength is small. Prou.24.10.

Explanatio.

In this that *Danid* is so without feare, in this trouble which came for his sinnes, which the Prophet had threatened, when all men almost had forsaken him: and hee heard that it was published that God had also left him. We may learne,

Dōct.

That incredible is the strength of Faith to cheere vp the spirit of a godly man, beyond all humane strength and power of reason: both for temporall deliurances, as all the former Scriptures and examples shew, as also for spirituall safety. Rom.8.35—39. so Job will trust in God though he kill him: and was sure his redeemer liued.

Vſe 1.

Labour for this vnconquerable vertue, which can doe more to giue sound comfort in the middest of al discomforts, then all earthly power, honour, wealth, friends, &c. it ever gets the victory, for it overcommeth the world, 1.Iohn 5.4. see what faith can doe. Read Heb.11.

Vſe 2.

Not to condemne that for madnesse and folly, which is by the power offaith warrantably either said or done, though it crooke all reason in mans naturall apprehension.

Vers.

VERSE. VII.

O Lord arise, helpe me my God, for thou hast smitten all mine Text.
enemies upon the cheeke bone : thou hast broken the teeth of the
wicked.

Neither yet (O Lord) doe I so much boast of thine ayd, *Paraphrase.*
as with mine earnest prayers, again craue it at thy hāds ;
and as mine enemis rebelliously rise vp against mee, so doe
thou in thy righteousesse arise for my cause. Stand vp O
Lord and that soone, let not man preuaile : doe not now ^a by ² Psal. 44. 24.
delaying make as if thou didst not heare, or hide thy face, or
forget my misery and affliction : but by thy present & speedy
helpe, shew that thou art most intent and watchfull for my
preseruation. Yea according to thy couenant and promise, by
which thou doſt vouchsafe to be my God, and to giue me a
Right in thine owne ſelſe ; ſo I beſeech thee to helpe mee thy
ſeruant, and redeeme me for thy mercies ſake. And I am bold
to giue a reason why thou ſhouldest, euен from thy wondē
goodneſſe, and former deliverances, which haue beeſe cuer
of old: in which reſpect thou ſhouldſt ſeeme vnlke thy ſelſe,
except it please thee to helpe mee at this time alſo. But ſo it is
that heretofore thou haſt alwaies holpen mee in my greateſt
extreamities, and haſt ſmiten ^b mine enemis with moſt ig- ^b Micah. 5. 1.
nominious & condign punishments: and when they thought
preſently to deuoure and eate mee vp, like ſo many rampling
and ^c roaring Lions, yet thou diſt then ſmite them all vpon ^c Psal. 57. 4.
the ^d iawes, and breake their teeth, and plucke mee as a pray and 22. 13.
out of their mouthes, by bringing fearefull iudgements vpon ^d Psal. 58. 6.
them, and abating their force, and repreſſing their rage, that and 22. 23.
they had no power at all to harme or annoy me.

Hauing thus fixt himſelfe to pray: firſt, complaining: *Explanatio.*
ſecondly, by faith, repelling the temptation: and ſo thirdly
comforting himſelfe from former experience: fourthly, be-
ing without ſeruile feare, he falleth to prayer, teaching,

*That men are then fitteſt to pray, when their paſſions are Doct.
allaied,*

allayed, their feare remoued, their faith strengthened to call vpon the name of the Lord.

Vſe.

In comming to pray and to inuocate Gods name, striue to haue a quiet, a comfortable cheery spirit, and a faithfull heart, least waering wee obtaine not our petition. James I. 7.

Explanatio.

O Lord.] In the fifth verse is noted his security, in the sixt, his holy boasting against his enemies, as not fearing any of them, yet heere he immediately cryeth *O Lord*, and craueth his helpe, to shew,

Doct.1.

That a godly man is so secure, so without feare, and so perswaded of Gods protection, as he yet neglecteth not still to pray, and to implore his aid: as David practiseth sheweth, comparing these places, Ps.37.1.3. with ver.7. Ps.56.4.11.9. and 118.6.17.25.

Vſe.

So to beleue, and to be secure of Gods help and succour, as yet wee may not neglect to pray, and call vpon his holy name, neither to neglect lawfull meanes appointed for our safety, for else it is rather a tempting of God, then a holy trust in his helpe.

Doct.2.

That the best of Gods children in present dangers may haue mingled thoughts, euен in a moment, by which the heart is now resolute, by and by somewhat disquieted, experience yet sheweth this, which was in David, Psal.27.1.2. with ver.9.12. and 42.5.6. and 86.12.16.17.

Vſe.1.

In great measure of assurance and comfort, not to be lifted vp, but rather pray for the continuance thereof.

Vſe.2.

In this ebbing and flowing not to be dejected, but in the disquietnesse of mind haue recourse vnto God, and pray for a new supply of grace, and a reflowing of comfort into our soules againe.

Explanatio.

Arise.] This is vsuall in the Psalmes, Psal.44.23. and 7.6.10.12. and 17.13. &c. which is attributed vnto God, because while he suffers the wicked, he seemeth to sit as careles, or as one asleepe: but when he punishmenteth them, hee seemeth to arise, heerely teaching,

Doct.1.

That the patience of God (through which the wicked sometime

time raigne and rule) is not for ever, but soone, and as a sleeping while, after which he will take vengeance of the wicked: Psal. 73.
20. and 12. 5. and 78. 65. 66.

To the wicked to consider that their time of reigning here *Vſe* 1. is but short: let them looke that God will awake at the length, Psal. 9. 12. 18. and 10. 2.—14. and 11. 6.

To worke in the godly a quiet expecting of helpe in due *Vſe*. 2. season, Psal. 9. 18. he is patient, but sleepeth not. Psal. 12. 1.

Sane me] These words doe expresse Davids meaning in the *Explanatio*. former word, and sheweth what is Gods arising, euen his hel- ping of him. This prayer teacheth,

That (as David here) so the children of God in their greatest Doit. securisse and rest in God, are not without a sense of their trouble, and do not presume of their owne strenght, but doe looke for sal-uation from God. Psal. 7. 10.

To consider of our miseries, to goe out of our selues, and *Vſe*. desire the Lord to saue vs.

My God.] Of the name *Elohim*, translated God, see vers. 2. *Explanatio*. before: but here *my* is added, to shew,

That albeit God is God to all, yet to all the faithful in a special Doit. manner, Exod. 4. 23. Isa. 5. 7. yea and euery particular Saint of God, may call him his God. Psal. 22. 1. and 7. 1. 3.

Comfort to all the godly, that they may pray vnto God, as *Vſe*. hauing a speciaall interest in him to be called their God, aboue all the people on the earth.

For thou hast, &c.] A reason still drawne from Gods for- *Explanatio*. merly experienced goodnesse, as if he had said, Thou hast sa- ued me, and I now perswade my selfe, thou wil also doe for me after thy wolted goodnesse.

Faith in prayer is much confirmed from experience of the mer- Doit. ries granted, like to those which at the present we begge at Gods hands. David prayeth for deliuernance, vpon experience of the like before. Psal. 4. 1.

*In our petitions made vnto God for the strengthening of *Vſe*.* our faith therein, let vs consider of the like fauours bestowed, either vpon our selues, or vpon Gods people, as did *Iobaf-* phat, 2. Chro. 20. 6. 7. so *Daniel*, chap. 9. vers. 15, for the Lord is euer in mercie one and the same to his people.

Explanatio. Smitten all mine enemies.] Nachab, is also to kill by smiting. Psal. 135. 10. 2. Sam. 11. 15. All, so as God was for him against euery enemie, and sparing none. Enemie, which came in open hatred or conspiring maliciously his ouerthrow.

Doct. 1. God can smite the enemies of the godly with a deadly stroke: Iere. 37. 10. Esa. 13. Exod. 12. 23. 29. and 15. 6.

Vſe. To feare Gods stroke: for if he please to strike home, the blow is deadly. The word also doth note a certaintie, to marke so where to strike, as to strike sure, as God can doe.

Doct. 2. God will reuenge the cause of the godly upon all their enemies, and will take part with the godly against al that shall rise up against them, Genes. 12. 3. Numb. 24. 9. The instances are in the enemies of Israel, of Joshua, of David, Iehosaphat, &c.

Vſe 1. Not to be enemies vnto the godly, for they shall not onely be frustrate of their purposes: but also bring euill vpon themselves: as Davids enemies did here, and Psal. 9. 3. 4. 5.

Vſe 2. Comfort to the godly, that they haue such a one to stand for the, one that can and will smite their enemies. Ps. 9. 9. 10.

Explanation. Upon the cheeke bone.] To smite thus, is vsed in contempt and reproch, Iob. 16. 10. 1. King. 22. 24. but here also to set out Gods power, who can confound the enemie, as a strong man can a child with his fist.

Doct. The Lord hath all the wicked in contempt, Psal. 2. 4. and 59. 8. and 37. 13. and can easily confound them: Example in the ouerthrow of Babel, Gen. 11. the Ægyptians, Exo. 14. the Æthiopians, 2. Chron. 14.

Vſe. Not therefore to feare the wicked: but waite on the Lord, Esa. 8. 13. 14. with verses 9. 10.

Explanation. Thou hast broken the teeth of the wicked.] Here is expressed the force of that blow vpon the cheeke bone; it breaketh their teeth, that is their meanes to hurt, Psal. 57. 4. compared to teeth, Ps. 124. 6. as the wicked are to lions, Ps. 57. 4. & dogs, Ps. 22. 10. whose iawes and teeth being broken, cannot hurt.

Doct. The reuenging hand of God can so smite the wicked, as he thereby depriueth them of the meanes, by which they become as savage beasts hurtfull vnto the godly. He destroyed Senacherib's host, brake his teeth, and put a ring into the beares nostrill to leade him home againe. Esa. 37.

Let vs therefore make our prayers vnto God : who (as he *Vſe*.
can) so he would in mercie smite them, and breake their teeth
in funder, disarmethem of their meanes to hurt his people, as
David doth, Psal. 58. 6. 7. 8. so though they remaine dogges
barking, yet he will make them sure for biting.

VERSE VIII.

*Saluation belongeth unto the Lord, and thy blessing be vpon Text.
the people.*

Now for these and all other thy great deliurances, which *Paraphrase*.
thou hast wrought for me, thine be all praise, and glory,
saluation, and might, and power, be ascribed vnto thee, to ^a Reuel. 7. 10.
whom alone it belongeth: only for the people, let me request ^b and 12. 10. and
thy fauour; euен for these also, who being misled, haue fallen
away to *Absalom*: for many of them went in the simplicitie
of their hearts; not knowing any thing at the first of such a ^b Sam. 15. 11.
rebellious purpose: therefore Lord whatsoeuer their sin hath
been, yet in stead of cursing, doe thou blesse: blesse ^c them, I ^c Psal. 29. 11.
say, with peace and concord, with loyaltie and obedience,
with plentie ^d and prosperitie, and all other thy benefits and ^d Psal. 28. 9. ^e
graces heaped vpon them.

Saluation is or of the Lord.] This verse is a general sentence Explanatio.
concluding the Psalme, which *David* gathered by good ex-
perience: the meaning is, that howsoeuer we bee deliuered,
saeftie is from God, who hath euer meanes to saue his.

The power of saving is with God: for heere it is not said that Doct.
he saueth: but which is more, salvation is of him: Pro. 21. 31.
Ionah 2. 9. Reuel. 7. 10. and 19. 1. Esa. 12. 2.

To acknowledge all saeftie from the Lord, whosoever the *Vſe I.*
instruments, or whatsoeuer the means be, as *David doth*, prai-
sing the Lord: Psal. 18. 46. 47. 48. 49. and 144. 8. and 148. 7.
Exod. 15. 2. Iudg. 15. 18. 1. Sam. 11. 1. — 13. 1. *or*

To trust in him, and to relie vpon him, Psal. 57. 1. 2. Sam. *Vſe 2.*
22. 3. because saluation is with him; that is, hee is neuer with-
out meanes to saue such as trust in him.

This reproacheth them that ascribe it to mans power, policie *Vſe 3.*
or

or chance, Saints, Idols, &c. but reade Psalme 33. 16. 17. and
20. 7. Bsa. 10. 4.

Explanatio.

*T*hy blessing upon the people.] By blessing is meant plentifull bestowing of good things, Gen. 24. 35. Deut. 28. 2—Eph. 1. 3. Gal. 3. 8. And thus David prayeth for the people euen rebelling against him: such is his loue towards them.

Dott.

*T*hat a gracious good King, loueth, prayeth for, and wisteth all good to his people: 1. King. 8. 22.—2. Chr. 29. 18. 19. euen when they haue shewed themselves rebels also against him, as Moses did, Numb. 14. 2. 13—19. and David here.

Vſe.

Princes to be like minded towards their subiects in these daies, to loue them, to pray for them, and to wish them al hap-piness, Psal. 28. 9. and 29. 11. At the prayer of good Heze-kiah, the Lord heard and healed the people, 2. Chron. 30. 20. yea at his request also deliuered them, and confounded the devouring aduersaries. 2. Chron. 32. 20. 21.

Explanatio.

If the words be taken not as a prayer, but as a part of the sentence with the former; then it is, as if it had been said, that he praised God for this saluation shewed to him, which was Gods blessing vpon his people: for so here they be called: and so from hence may we learne,

Dott. 1.

*T*hat the preservation of a godly and a gracious King, is the blessing of God vpon the people, 1. King. 10. 9. That which may be said of the setting vp of such a King, the same may be auouched of the preserving him. 2. Sam. 5. 12.

Vſe.

To blesse God for the long life and reigne of godly Kings and Queenes: for their liues are the peoples blessing, as may appear in David, Iacob, Esophas, Hezekiah, Josiah, &c. And the manifold change of Princes is a punishment of God for the sinnes of the people, as Solomon telles vs.

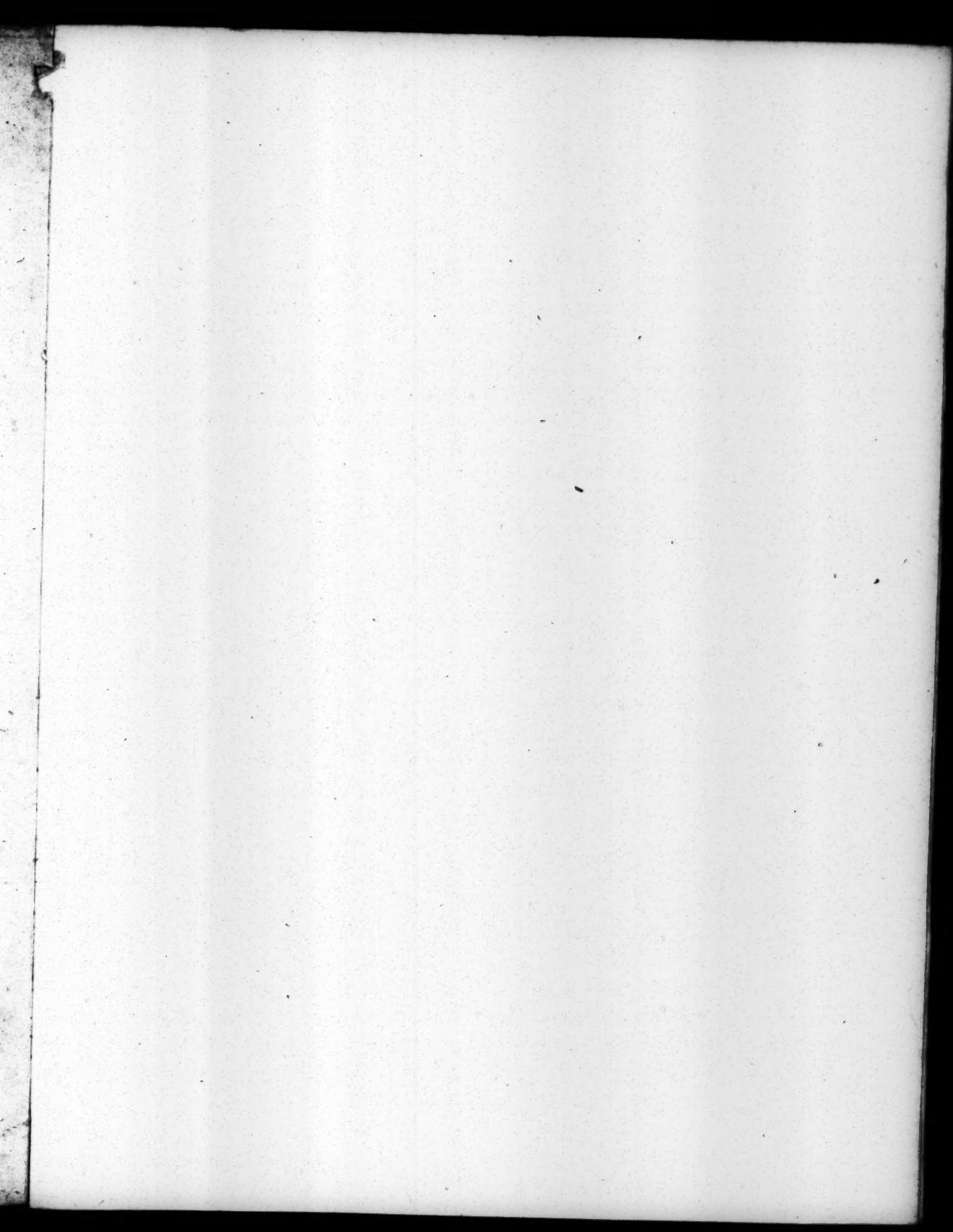
Dott. 2.

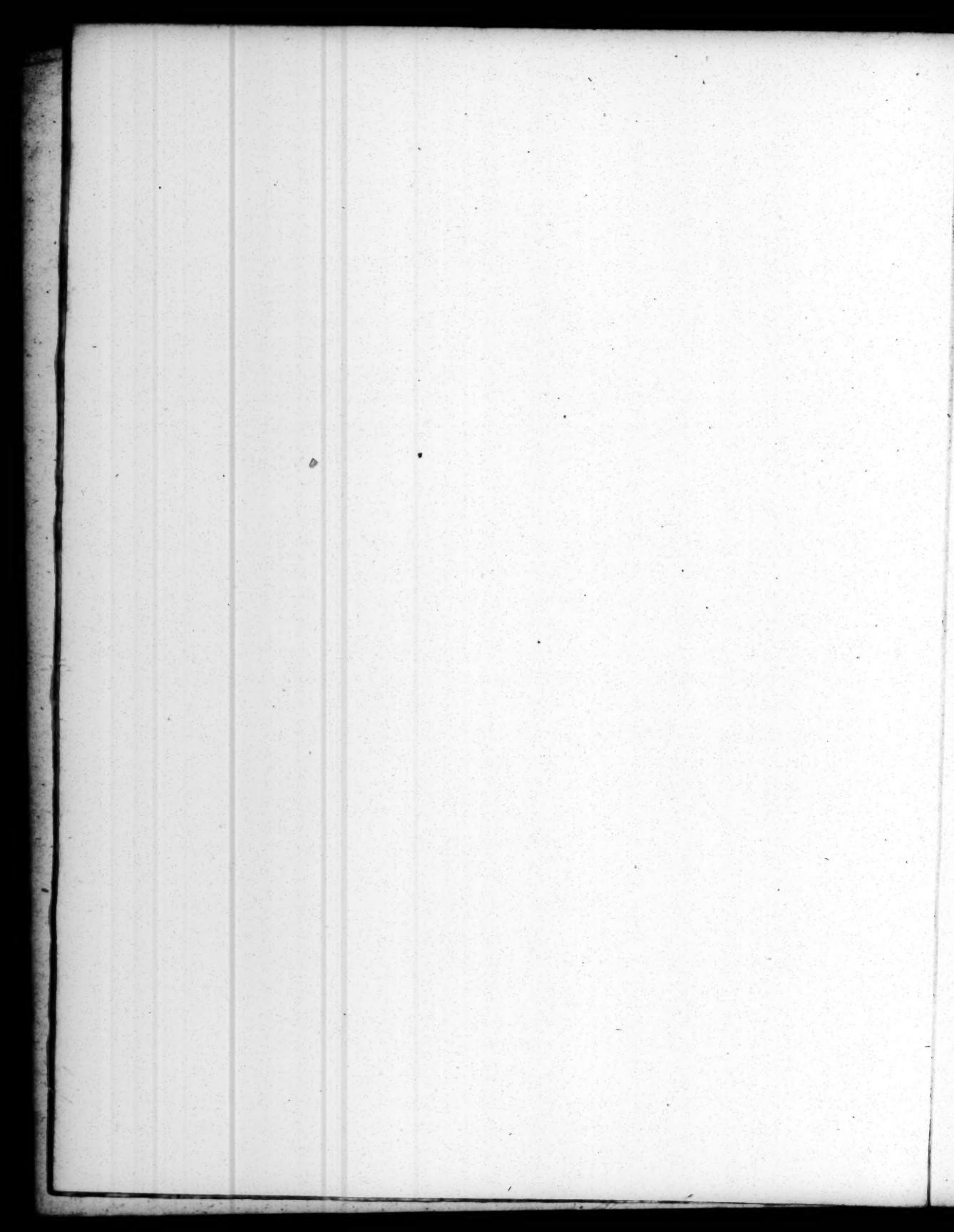
*T*hat the people committed to the charge of the mightie, are the Lords, and wot theirs. 1. Sam. 2. 24. 2. Sam. 5. 2.

Vſe.

The mightie Potentates to consider of this, that their So-vereignty is a charge (as Moses speakeith, Numb. 11. 11.) over Gods people: and therefore to reigne as did David, 2. Sam. 8. 15. knowing that they shall make account vnto God for his people, committed to their custodie.

P A N I S.





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